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To the Editor of the Christian Observer.

THE PHILOSOPHY OF THE ROMAN CATHOLIC RELIGION.

No. III.

THE sovereignty of the Papal empire over human minds has, in every age, been strengthened by its system of domiciliary espionage. From this, arguing on the principle attempted to be developed and illustrated in these papers, have resulted the SACRAMENTS OF MATRIMONY AND EXTREME UNCTION.*

* I am aware; that in the following remarks I may seem to subject myself and my argument to a very obvious recoil; for it may be asked, Ought not then a Christian priesthood to concern itself for the spiritual welfare of mankind? Ought not ecclesiastical discipline to be intimately conversant with the current habits and practices of a professedly Christian community? Ought not the affairs of personal, domestic, and social life to be sanctified by religion; and ought not the ministers of the Gospel of Christ to do all in their power to create and confirm this beneficial sanction? Does not our own church periodically lament the decay of "the godly discipline" among ourselves; and is not the circumstance pointed out as a grievous defect in our Zion, not only by Romanists, but by some of our less relaxed Protestant establishments, both North and South; and very generally by our Dissenting and Methodist brethren, among whom the system of inspection is often kept up very rigidly, and with excellent effects? In a word, ought a faithful pastor to suffer such an important occasion for suitable advice or admonition, as the birth, or baptism, or marriage, or death of an individual among his flock, to pass by unnoticed? Are not his domiciliary visits at such seasons often among his best opportunities of doing good, and for the neglect of which he would have seriously to account? And, even supposing that his conduct is apparently open to the imputation of unworthy motives, is he on that account to sacrifice positive duties and important benefits, in order to guard

Wherever Popery is dominant, no man's house is his castle; its ministers have the privilege of the *entrée*. Now the most important events in private life, are the circumstances of birth, marriage, and death. They are the three centres circled by the most influential arrangements of private families. In the first of these originated a sacrament, constituted such by Christ himself. He appointed it as a visible means of grace; and, with the exception of one very limited sect, the members of which consider the

against so unjust an apprehension?—I am aware, I say, that the Romanist may urge these, and similar considerations, in defence of the line of conduct adopted by his church, especially when connected with the doctrine of the inherent efficacy of the sacraments, and the benefits derived to the souls of men from actions not their own. But my readers will, I doubt not, be able easily to draw the line of distinction between anxious, spiritual, disinterested, and simply pastoral attentions, and those which are connected, as is the basis of the Romish system, with priestly power, ambition, and aggrandizement. Let the ministers of Christ be as domiciliary in their spiritual attentions to their flock, as their own time, and the circumstances of modern life, will allow—(usually a very stinted measure, in the southern division at least of our Island)—but let them prove to all men that "they seek not their own, but the things that are Christ's," and that are "for the use of edifying." My complaint, on this head, against the Church of Rome, is, that it has gone far beyond this line; and, while professing to be anxious for the souls of its members, has been mainly intent on its own sordid or ambitious ends.—I have been the more anxious to notice this distinction, obvious as it is, because I should feel seriously concerned if my course of argument should seem to depreciate the value of pastoral attentions, or to make the laity think lightly of the benefits to be derived from encouraging the ministerial visits and pious offices of a faithful spiritual guide.

injunction as purely spiritual, it has been adopted, and in its plain literal meaning, by the whole of the Christian world. This initiatory sacrament became highly useful in the machinery of the Vatican. For, besides the advantage derived from an elaborate process at the baptism, it domesticated, on the occasion, sacerdotal persons in houses not their own. It brought them into contact with families, under circumstances peculiarly interesting to family feelings; and taught parents and relations unconsciously to connect the magic of priestly influence with the rising importance of the house. This point being gained, it became necessary to make another grand domiciliary visit, at a moment when nuptial festivities and expectations opened human hearts; and when blessings from the priest might again be peculiarly welcome. To meet these emotions, marriage was elevated to the dignity and sacredness of a sacrament. It furnished a new source of intercommunion between the ruler and the subject; and a source not scanty in supplying the ecclesiastical government with augmented influence, and the governed with a deeper feeling of dependence. It increased the mysterious sensation, that the priest was a kind of presiding genius over the entire system of private life. It was felt that his sanction was essential to every movement of the house; and that only so far as the schemes of a family were concerned with the awful institutions of THE CHURCH—I do not say of true religion—could they be regarded as promising the least success.

But, chiefly, did the inventors of the *sacramental unction*, administered to the dying, discover the potency of a rite which should make an appeal inexpressibly tender and overpowering to human feelings, at a moment when the parent, the husband, the child, the friend, is retiring within the shades of the eternal world. It was a master-

stroke of policy, to ordain the presence and mystic ministrations of a priest (I speak not of really pious and pastoral offices, so endeared to the good and so important to the wicked at this juncture) as part of the indispensable attendance among the deepest solemnities of our nature; those which await us in the chambers of sorrow, pain, and death. If, at such times, the heart be most open to the impressions of true religion, it is also open to the gloomy influences of superstition: so that, under such circumstances, even irreligious indifference becomes alarmed at the sight of itself; and is glad, as it were, to find a sanctuary from its terrors in the presence of a minister of religion, who enters the chamber, possessed, it is supposed, of an ability to communicate pardon and security. Bad men, in the hour of domestic calamity, are compelled to give themselves pause, amidst the hurry and thoughtlessness of life, and to stand aside, for an interval, from the crowd with whom they are generally intermingled. Catholicity improves the opportunity. It cannot make them true Christians; neither is this its aim. But it makes a timely effort to draw them into more intimate union with *the church*. When they gather round the bed of their dying relatives and friends, and take, at least, a passive share in the ritual of the Eucharist, and of the unction *in extremis*, they obtain from these ceremonies a more mysterious reliance than ever on the pretensions of the priesthood. They witness a member of that order allowing the VIATICUM—a word, in ecclesiastical lexicography, of no trivial import—and accompanying the pilgrim in the last stage of his journey, even to the very confines of the unseen state; and the impression among the bystanders is, that the administrator of the unction has ensured to the departing soul a favourable acceptance at the tribunal of God. Bring me not volumes of controversy to prove the precise date of the various modifications of Papal impos-

ture ! The system is its own accuser ; its own witness ; its own judge. When a despot would enslave his subjects, he selects what are judged to be efficient instruments, as the exigencies of the moment rise ; and, if there be no counteraction, he succeeds. The usages of the Latin church in a sick chamber, are nothing better than a splendid form of antinomianism,—that universal and favourite heresy of mankind, which relieves our willing souls from the burden of responsibility ; and permits the ordinary Romanist (for I speak not of the few pious and enlightened individuals who rise above, and virtually reject, the delusions of their own system) to transfer, as it were, his guilt to a sinner like himself ; a sinner also, who adds to his other transgressions—not however, I would hope, in many cases consciously, for the priest may believe as firmly in his own supposed power as the ignorant laic who seeks its efficacy ;—the crime of speaking peace where there is no peace. The eucharist and the unction, indiscriminately administered as they are, have a palpable tendency to hide the realities of eternity. They delude the dying with a persuasion of their final safety ; and not only soothe the survivors with an impression that all is well with the dead, but that, when their own last hour draws on, they too shall be indulged with the same means of security ; and enter the grave of a believer, after having lived the life of a practical infidel. They calculate on the expectation, that their passport will, according to the invariable routine of the spiritual office, be duly signed and sealed ; and though the bearer may be detained in a separate state of purgatorial anguish for a season, yet that the certificate may at length be confidently presented at the gates of Paradise. Well may the theologians of the school of the Vatican compose their dissertations on the power of the keys ! Let it be added, well may those, who have been blessed with a

scriptural knowledge of the Gospel, mourn and weep over the spiritual darkness and death of mankind ; and breathe out, as the Spirit helps their infirmities, prayers and supplications with strong crying and tears—and these are the true *misereres* of the universal church—that God would bring into the way of truth all them that err, and are deceived ! Every feeling of contempt, disgust, abhorrence, and indignation (for all these are naturally awakened in the bosoms of those who wander among the machinations of Popery) should be absorbed into emotions of compassion, and into acts of intercession. “ Father, forgive them ; for they know not what they do ! ”

But from an attitude of supplication for these victims of error and guilt, I must thus speedily retire, and re-embark on the current which has so far borne me in the progress of this painful discussion. I proceed to draw the attention of my readers to the subject of compensatory indulgences ; and, at this point, I feel the need of their assistance to an extent not demanded by the previous topics. The doctrine of compensations is valued, beyond all names of value, in the divinity of the “ Sacred College.” The Romanists, having drained from their votaries vast accumulations of silver and gold, precious stones, and every other article of value ; having also required from them an implicit submission to creeds and confessions ; and having, further, subjected them to external mortifications, amounting, in some instances, to self-denial, and even self-torture ; the question arises, by what means does the church reconcile her adherents to this repulsive part of her discipline ? How does she persuade men to endure actual anguish and pain ? In more direct terms, how does she *repay* them—for there *must* be some compensation—for their severe losses ? In attempting to think out a reply to these inquiries, I am driven to confess, that although it seems not very

difficult to explain the principle on which men yield to moderate degrees of voluntary distress, yet my philosophy has found its line too short to fathom the depth of the fact, that immense numbers of persons among the Roman Catholics have deserted all the endearments of life, suffered almost all things, and done almost all things, for the sake of what they considered to be the truth; and this, with the prospect of no recompence, in the least adequate, in a human sense, to afford a competent reward. I refer to the expatriation, poverty, hunger, thirst, nakedness, and exposure to death in its most appalling forms, endured, for example, by Jesuit missionaries; and to the severities practised by some individuals attached to certain modifications of monachism. We understand the motive and the recompence of a patient who endures, for instance, the excision of a mortified member: the prize is life; the alternative, death. We sympathize with a parent, who, to save a child from ruin, consigns himself to indigence, and the world's oblivion.—But where is any approach to proportion between the martyr-life of a *Josephus à doloribus*, in cloisters more gloomy than those of La Trappe, and the advantage proposed as the final result? Or, if this measure of suffering—as the difficulty appears to class among questions of degrees—be capable of analysis, what enabled Sister Rachel and Sister Felicite to sustain the anguish of an actual crucifixion, nailed, as they were, through the hands and feet, to two crosses, for upwards of three hours; during which they affirmed “that they felt the most exquisite delight; affecting sometimes to slumber as if in a beatific trance; and sometimes addressing the spectators in the fondling and babyish language of the nursery?” Let those who can furnish the natural history of the fact, then proceed to explain the counter-part system of torture and excruciation among the Hindoos. I will abandon this department of the

inquiry with one remark, that if Catholicity be, as is intended, the only true religion, because it can inspire its disciples with a calm disdain of agony and death, Hindooism has equal, if not superior, claims upon human credence; a circumstance not incapable of reducing a Papal apologist to very serious perplexities.*

In the mean time, the doctrine of compensation is perfectly intelligible, when interpreted in connection with the minor and supportable sacrifices offered, by the Papal populace, at the shrines of their divinities. A sensualist will fast, if you will allow him a carnival. He will abstain from meat on Fridays, if you will take no notice of a voluptuous life. He will wear a vest of sackcloth, and wallow in ashes, during Passion week, on condition of re-assuming the purple and fine linen at Easter. He will even attend daily mass, if he may regularly retire from the wafer to the pursuits of avarice, vanity and ambition. He will give the church his public homage on the Sunday, provided the church, in exchange, will grant him the rest of the week. In other terms, bad men may be persuaded to observe the outward services of religion, so long as religion

* See an account of the crucifixion of the sisters, and of the practices of the *convulsionnaires*, in the Quarterly Review for October, 1822; in the criticism on Gregoire, Art. I. The Reviewer asserts, that the women, thus crucified, “were pitiable fanatics, acting under the direction of consummate knaves;” the former were made to believe they were expiating their sins, pleasing God, and gaining a brighter crown of eternal glory, by their sufferings; while the latter made use of them as instruments for adding to the dignity, emoluments, or reverence paid to themselves or their order. I must here confess, notwithstanding my remarks in the text, that if pardon, peace with God, deliverance from the alleged pains of purgatory, emancipation from eternal punishment, and an entrance into eternal life, were really procurable by self-tortures, as such devotees suppose, the price were small indeed, compared with the benefit, and their conduct thus falls perfectly within the range of sufficient causes.

does not interfere with the routine of private life, or—what is, with them, exactly the same thing—the pleasures and gains of the world. —At this point, indeed, I cannot but observe, in passing, that if Christianity itself, considered entirely apart from all other schemes of religion, be capable of a concise definition, the most distinctive one would be that so often cited: “*The Gospel is the religion of the heart.*” Catholicity, and indeed nominal Protestantism, in all its ramifications, is satisfied with an external adherence to forms, and an indolent assent to creeds; and if this kind of allegiance be rendered, the beneficiary dues of the altar not left in arrear, and respect shewn to ecclesiastical officers, all is right. Priests and people sleep on, and take their fatal rest. But the Gospel considers all the public ministrations of religion only as means subservient to a practical effect in daily conduct. If such effect be not discernible, all the externals of the system are regarded as a cause barren of consequences; or, if productive at all, fertile only in delusion and guilt.

To recur to the topics more immediately under discussion; and to descend from the pure and elastic atmosphere we might inhale in the regions of Christianity, into the dark profound of its corruptions: I observe, that the pontifical treasury distributes RELICS, as one article of remuneration, for its penances and mortifications. They are deposited in cabinets with fond and sacred devotion; as an officer locks up the epaulette of the uniform in which Nelson fell off Trafalgar; or they are exhibited, as we shew, at the Tower, the armour of a line of kings,* and the spoils of the Spanish

Armada. They are to devotees what keep-sakes are to our rustic swains. We, the children of the Reformation, laugh at the relics and their manufacturers, and have many a pleasant tale to tell about this department of imposture; but the sagacity of the Court of Rome here returns the laugh upon ourselves, and recognizes in these precious baubles a value which no derision of a heretic can diminish. Is there no compensation to a Catholic mind in the possession of what once belonged, as he thinks, to a saint or a martyr.

But, leaving what may be considered a very inferior point of examination, let us advance to the grand machinery of ABSOLUTION. —No one needs long hesitate in ascertaining the super-eminent importance of this movement in the compensatory apparatus of the Roman Catholic communion. Christianity has probably received her most cruel wound from this instrument of her enemy's power. The weapon thus formed against her has indeed prospered; and will go on to prosper, so long as the evangelical prophecy is not more fully accomplished. Consciousness of guilt produces in human bosoms various degrees of uneasiness and alarm; and considerable sacrifices will always be willingly made to obtain composure. No fact in the history of mankind is more obvious than this. It was accordingly seen that a conscience disordered by a sense of sin demanded a cure; and Popery administered an opiate.—This is a medicament which suspends irritation and pain, but leaves the distemper as it was found; or, rather, it increases its malignity, and, in some cases, superinduces new forms of disease. But what patient is there, who is not eager to soothe paroxysms of pain, and to obtain even a short respite from its bitterness, by whatever means he finds to be successful? He takes the tranquillizing draught; and has the prospect of a few hours'

* There is more analogy between the reliquies of the Catholics, and the armour in the Tower, than is, at first, apparent. Dr. Meyrick, in his late splendid treatise on ancient armour, has detected anachronisms and marks of modern manufacture in the line of steel-clad monarchs; such as might afford parallelisms to the treasures of a monastery.

repose. This is precisely analogous to the vulgar effect of remission of sins among the Papal populace. Their transgressions are not forgiven; but the consciousness of their existence, and of the punishment due on their account, is, from time to time, suspended. The opiate is administered, and they sleep. But who does not discern the incalculable value of having this medicament *at command*? The Church of Rome may amply repay the fines she exacts in the shape of fees, fastings, ceremonial observances, and restrictions; when she gives back, in return, to guilty minds, even an indistinct and unsatisfactory persuasion that their iniquities are forgotten. Now, in the indiscriminate and gregarious administration of absolution, the sacerdotal boon is bestowed, not when vice is forsaken—for this cannot be known—but barely when it is confessed. The confession may be insincere; yet the remission is plenary. It is *therefore* most grateful to the confessed; and *therefore*, also, the possession of the powers of absolution is numbered among the richest sources of pontifical influence.

Such is the machinery of compensation, as put into action by the religion of human nature under the name of the Roman Catholic Church. How despotic is its form of government; and yet how dependent, for its very existence, on the abjectness and degradation of its subjects! For the secret truth—part of the underwork of the whole system—is, that, while the hierarchy of Rome professes to be entirely independent of human opinion, it is, all the while, the veriest slave to those whom it affects to despise, and to rule with irresponsible right. Covertly it flatters men's vanity, confirms their universal self-righteousness, and (as before suggested) upholds, for their sake, a magnificent scheme of antinomian delusion.—Does any Christian philosopher feel the possibility of doubting that An-

tichristianity has deluged the world with its doctrines by a skilful adaptation of them to the prejudices of a sinful race; by encouraging on the one hand, what it professes to disallow on the other; and by reaching the climax of its guilt, when it succeeds ultimately in teaching its adherents the dreadful art of being satisfied with themselves, and with their deceivers? So that the superstition of the Romanists, when exposed in the nakedness of its character, is discovered to be nothing more than one division of a wicked world holding in captivity the rest, and by means of fetters forged by the very slaves whom they bind. It is the few, who have gained the ascendancy, domineering over the many;—the many, as in the instance of absolution, being more than willing to transfer to the few their own guilt and responsibility; and the few having the terrific power of assuring the majority, of their ability to sustain the pressure, and to effect also the removal, of the burden. It is thus that by the ministrations of Antichrist bad men gain what they want, a regular licence to live as they please; and a provision against the alarms of death, by periodical acquittals at the bar of the assumed vicegerents of Heaven.

Whatever may be said of this statement, as being an unfair account of the matter, and a detail, not of the doctrine of absolution, but of its abuses; I answer, that, in all human concerns, we must argue on them, not as they exist in the refinements of theory, but as settled down in practice; when a recurrence to original principles only suffices to prove, that these tenets lie buried in obsolete statutes, forgotten and inefficient, derided and despised. Besides; I will venture to assert, almost without the fear of contradiction from Papists themselves, that if absolution were pronounced exclusively on sincere penitents—supposing such sincerity were ascertainable—the confessionals

would be deserted both by priests and people, the popularity of the invention would be exchanged for undisguised hatred; the charm of the mighty sorcery would be dissolved; and the foundations of the "eternal city" shaken.

(*To be continued.*)

FAMILY SERMONS.—No. CCI.

Job x. 12—16. *Thou hast granted me life and favour, and thy visitation hath preserved my spirit. And these things hast thou hid in thine heart: I know that this is with thee. If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity. If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see thou mine affliction, for it increaseth.*

IN these words Job addresses God as his Creator, Preserver, and Benefactor; and he seems to ask, why, knowing his weakness and frailty, he laid upon him such heavy burdens as those which he was called upon to bear. He appears to have felt some difficulty in reconciling the past mercies of God with his present afflicting dispensations; and he sometimes betrays almost a tone of reproach in his language, as if he had been sought out and punished with more than the ordinary strictness of God's righteous judgments. Yet, amidst all, he acknowledges that his Creator doubtless had wise, though to him unknown, reasons for his dispensations: "These things," said he, "thou hast hid in thine heart: they were planned in thine infinitely wise, holy, and beneficent, though unsearchable counsels—"I know this is with thee:" to me, indeed, it is a source of trouble and perplexity; but to thee it is plain: it was rightly though mysteriously devised: it is equitably though severely executed.

And then, as though glancing at the righteousness of God's law, on the one hand, and, on the other, at the sinfulness of mankind generally, and in particular at his own personal transgressions, with a sense of the imperfections of his best obedience, he adds, "If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head: I am full of confusion; therefore see mine affliction, for it increaseth."

This affecting passage sets before us, First, Job's acknowledgment of his infinite obligations to God; Secondly, the judicial relation in which he stood towards Him, and his conscious guilt and confusion at the prospect; Thirdly, his appeal to Him to compassionate his affliction.

I. First, then, we have Job's acknowledgment of his infinite obligations to God: "Thou hast granted me life and favour, and thy visitation hath preserved my spirit." This acknowledgment is threefold, comprising the blessings of creation, preservation, and the additional mercies which through the "favour" of God he had been permitted to enjoy.

1. The blessing of creation: "*Thou hast granted me life.*"—Job is supposed to have existed at an early period of the world, and most probably before the time of Moses; yet he was well acquainted with that fundamental doctrine with which Moses opens the book of Genesis, that God created the heavens and the earth, and all that they contain. He does not attribute his existence to chance, or necessity; but speaks of it expressly as a grant from the Almighty; a grant bestowed for the most wise, benevolent, and momentous purposes. Practical atheism is at all times too common, even among many who profess and call themselves Christians. How few, comparatively, are accustomed, like Job, constantly to refer their being to God; and that not merely as an article of their belief, but with a deep impression of what they owe to him; with a practical conviction that they are not their

own; and with a due sense of their obligation to live to His glory. They do not, indeed, doubt in theory—for who can for a moment doubt it?—that “it is He that hath made us, and not we ourselves;” but as concerns those feelings of love and gratitude, of duty and responsibility, which such a belief ought to inspire, they live as widely separated from Him “in whom they live and move and have their being,” as though no such relationship existed. Yet it is certain that an habitual feeling of reverence towards God as our Creator, though not the whole of religion, is a necessary and indispensable part of it. The Gospel of Christ in pointing out to us other truths essential to be known by us as fallen and guilty creatures, does not overlook, but on the contrary uniformly takes for granted, and displays, this first natural and unalterable bond of union between the Creator and his creatures. The grant of life was the first benefit we were capable of enjoying, and it opened the way to all that followed. Without it we had been infinitely lower than the very beasts that perish; we could not have shared even the meanest enjoyments of the basest reptile; we had been as the dust on which we tread, without power or consciousness; a mere blank amidst those happy tribes of beings whom the all-wise and benevolent Creator designed to enjoy the blessings of his providence, or the higher delights of his eternal presence.

2. But to the benefits of creation Job adds that of preservation: “*Thy visitation hath preserved my spirit.*”—The same Almighty Hand that formed and animated the human frame, sustains it amidst the perils to which it is every moment exposed. We do not live by chance, any more than we were at first formed by chance. One moment’s absence of that divine visitation which preserves our spirit, would suffice to plunge us back—we know not whither;—all our capacities for hap-

piness, all our hopes for this world, and those brighter expectations which, as Christians, we cherish beyond the grave, would be utterly extinguished. In vain would be all that has hitherto been done for us; in vain a frame fearfully and wonderfully made; in vain the hearing ear, the seeing eye, the expanding intellect, the cheering affections, the glowing heart. But such an abandonment—we cannot say, is not possible—but we are assured never has or will take place. For, said the Psalmist, “If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there also: if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me.” This powerful and unceasing visitation of the Creator preserves all things in their appointed rank and order; and to it we are indebted for our continued capacity for partaking of the blessings to which our creation introduces us.

3. To sum up the whole, Job adds the mention of that Divine “*favour*” without which our creation and preservation had been but the commencement and prolongation of misery.—And here how widely might we expatiate! How profusely might we heap together the innumerable blessings which a merciful Creator has showered, like the manna in the Wilderness, around our path! How thickly, how interminably, do his benefits cluster around us! By night and by day, in infancy and in manhood, in childhood and old age, in our personal and social relations, in our families and in the world, in sickness not less than in health, in adversity not less than in prosperity, he pours into our cup blessings infinitely beyond our deservings,—all flowing from the favour which, as a Creator, he bears to his creatures; and which, notwithstanding we have forfeited all claim to it by our sins and provocations, he did not withdraw from us

in our hour of deepest necessity, for even when we were sinners Christ died for us. And here opens before us the most wonderful of all proofs of his favour. Here beams upon us the stupendous revelation of the redemption that is in Christ. Here we behold why even the sinner, to whom, as a sinner, no Divine approbation can be exhibited, is yet spared, and crowned with so many benefits, in order that he may turn to the God whom he had forsaken, seek the mercy which he had despised, and be won by the long-suffering which he had perhaps profanely made a motive for a continuance in his sins. The temporal marks of favour, hitherto chiefly spoken of, are, in the case of the true Christian, but the scanty first-fruits of an eternal harvest; while to the careless and impenitent they are so many proofs that it is not till after the most ample exhibitions of Divine patience that God at length "swears in his wrath that they shall not enter into his rest." It may not be clear exactly to what extent Job, and other holy men in the Patriarchal times, were made acquainted with the particulars of that highest instance of God's favour to mankind, which under the New Testament dispensation is fully revealed—namely, the redemption of the world by the death of Christ, and our justification freely by faith in him. There are, however, several apparent references to it in the book of Job; and in the very chapter before that from which our text is taken, we find him expressing his consciousness of the need of a Mediator between God and man; where he says, "He is not a man as I am, that I should answer him, and we should come together in judgment; neither is there any day's-man (that is, an umpire or mediator) that might lay his hand upon us both." But, whatever might be the exact degree of spiritual knowledge afforded by early revelations to Job and other Patriarchal believers, we, who live

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since that blessed period when life and immortality were fully brought to light by the Gospel, cannot but perceive how inestimably great was the favour, that, "in the ages to come, God shewed the exceeding riches of his grace in his kindness towards us, through Jesus Christ." Whether we consider the awful magnitude of our guilt, or the costly nature of the sacrifice made to atone for it, or the freeness and amplitude of the pardon bestowed upon us; we shall see that this was indeed the climax of Divine favour; to which our creation and preservation were but preparative; and the issue of which, to all who humbly avail themselves of it, will be an eternity of happiness in the world to come.

II. Secondly. Having thus traced Job's acknowledgment of his infinite obligations to God, we proceed to consider the judicial relation in which he describes himself as standing, towards him, and his conscious guilt, and confusion at the prospect. We might have supposed that his expressive description of God's past mercies would have been succeeded by the warmest language of hope and confidence. And thus would it have been, had no obstacle interposed. The angels in heaven, in reviewing the benefits conferred upon them by their beneficent Creator, blend with their emotions of love and gratitude no symptoms of apprehension or alarm. They are not "full of confusion," while they survey the mercies of Him who "granted them existence and favour, and whose visitation preserves their spirit." The past manifestations of God's overflowing bounty, are to them a pledge for the present; and the present for the future. But not so with man, when duly conscious of the ungrateful return which he has made for the bounties of his Almighty Benefactor. His conduct towards God, he well knows, presents a most condemning contrast to the conduct of God towards himself. For every relationship involves cer-

tain duties ; and most of all, the relationship of a creature to his Creator. The very bond of this relationship, on the side of man, was perfect love, confidence, and obedience.—He had a law given him to obey, and he was bound by every tie to obey it. This law was holy, just, and good : it was not less for his own benefit, than for the glory of his Creator : and its sanctions were the approbation or the displeasure of God, and consequent happiness or misery, both here and hereafter. A creature, if guiltless, would not tremble for the consequences of his own conduct under such a law ; but what are the actual circumstances of man ? Job seems to exhibit them, in the text, under a three-fold view—supposing, first, a case which may be considered as the ordinary average of human character, “If I sin :” next, a case of peculiar atrocity, “If I be wicked :” thirdly, a case of unusual moral rectitude, “If I be righteous”—and in all these he shews the condition in which we stand before God.

1. “If I sin, thou markest me, and thou wilt not acquit me from mine iniquity.”—No extraordinary degree of profligacy seems to be here supposed ; nothing more is stated than what we all acknowledge to be applicable to ourselves ; for who is he that sinneth not ? Yet how stands our condition under this aspect ? First we learn, that God “marks us :” his omniscient eye is upon all our ways : our iniquities, many of which we may think venial, he notes down in the book of his remembrance ; there they stand awfully recorded ; and that not as an idle memorial ; but for the express purpose of his visiting them with a corresponding punishment : “Thou wilt not acquit me.” How fearful the condition of a creature thus exposed by his own sinful conduct to the just wrath of his Creator ! Well might Job exclaim, “I am full of confusion.” For who shall stand before God when he is displeased ? who

shall stay his hand when it is stretched out to inflict punishment ?

2. *If I be wicked, woe unto me.*—The degree of guilt marked by this expression seems to be more flagrant than that implied in the former ; it appears to point out, not the general average, appalling as it is, of human delinquency, but a high degree of atrocity of conduct ; as where he says, in the seventh verse, “Thou knowest I am not wicked.” The conclusion in this case is therefore most clear ; for if every sin is marked, if no iniquity is followed by acquittal, then woe indeed to the hardened, the deliberate transgressor ! And would that even under this darker shade were not to be found too many who have had ample opportunities for learning the requirements of their Creator, and their own bounden obligation to obey them !

3. *If I be righteous, yet will I not lift up my head.*—Job cannot here refer to perfect and unerring holiness of heart and conduct—for to such a degree of sanctity no human being can lay claim ; if he could, he might justly lift up his head ;—but he doubtless speaks comparatively, taking man at his best estate ; selecting the most moral, the most upright, the most amiable pattern of human virtue ; then, in this most favourable case, shewing the utter incompetence of man to stand justified in the sight of his Creator. Put the matter to the test : collect all that is fairest and brightest in our fallen and corrupt nature ; and then examine whether no taint of sin or imperfection is found ; whether the selected individual has adequately lived up to the law of his creation ; whether, with all his virtues, he has loved, honoured, and served his Creator with all his heart and soul and mind and strength, or has loved his neighbour as himself. So imperfect are our best actions, so mixed are our purest motives, that, far from challenging the rewards of merit, we

must acknowledge ourselves, on an impartial survey, to deserve the punishment of our aggravated disobedience. At best we are unprofitable servants; "to us belongeth shame and confusion of face;" and if, instead of abasing ourselves in the very dust before the Divine Majesty, we should proudly lift up our heads in his presence, what should we behold in his hand, but the record of our sins and follies, our ingratitude and disobedience; what in his piercing glance, but the frown of his insulted justice; or hear from his lips but the sentence of our own irretrievable ruin? The friends of Job thought that he wished to try this experiment; that he justified himself before God; but his affliction had taught him a lesson more suitable to his frail and fallen condition; so that, instead of lifting up his head, his language was, "Whom, though I were righteous, I would not answer; but I would make supplication to my judge;" or, in the corresponding sentiment of the text, "See thou mine affliction, for it increaseth." And this leads us,

III. Thirdly, to consider his humble appeal to God to have compassion upon him.—He claims no merit; he proffers no gift. He had acknowledged God's mercies to him; and confessed his inability to stand before his justice. What, then, is his hope of escape? It is in substance the language of the *Publican*, and of every true penitent in every age, "God, be merciful to me, a sinner." His affliction was increasing; nothing but despair lay before him; but in his extremity he applies, where none ever rightly applied in vain, to the infinite Source of mercy and compassion,—*"See Thou mine affliction."* How excellent is the example which he here sets before us! In every exigency of life, or when weighed down with the burden of our sins before God, let us betake ourselves to Him who will compassionate our weakness, assuage our sorrows, and

forgive our transgressions. Happy is it for us that he is not a God afar off, but is at all times, as it were, within reach of our humble petitions; and that he has appointed for us a way of access to his throne, through a Mediator who ever liveth to make intercession for us. Let us thus approach him with the language of Job,—with fervent acknowledgments of his goodness, and of our own ingratitude; of his infinite justice, and our own unrighteousness; with self-condemnation on the one hand, and a humble trust in his mercy in Christ Jesus on the other—and then will he look with pity upon our affliction, then will he pardon all our iniquities. For no sooner had Job practically acquired this just view of himself and of God; no sooner had he said, "I have heard of Thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes;" than it is added, "The Lord turned the captivity of Job." And thus will he continue to be gracious to every sincere penitent, through the infinite merits of his beloved Son. Only let us not neglect or reject his offered mercy by "ignorance, hardness of heart, or contempt of his word and commandment."

CHRYSOSTOM'S HOMILIES.—

NO. II. DE STATUIS.

A Homily delivered in like manner (as the preceding) in the Old Church, when he was *Presbyter*, on the subject of the calamity which befel the city of Antioch for a sedition in which the Statutes of the Emperor Theodosius were thrown down; likewise upon that saying of the Apostle (1 Tim. vi. 17), "Charge them that are rich in this world, that they be not high-minded;" also against Covetousness.

WHAT shall I say? what shall I speak? It is a time for tears, not

for words; for lamentations, not for discourses; for prayer, not public harangues. Such is the magnitude of these audacious crimes, the ulcer so incurable, so great the wound, it surpasses all medical skill, and demands help from above. When Job, after the loss of all things, was sitting on the dunghill, his friends heard of it and came to him; and as soon as they saw him at a distance, they rent their clothes, sprinkled themselves with dust, and wept aloud. The same ought to be done now by all the cities around us; they ought to come to our city, and lament its misfortunes, and sympathize with her.* *He was then* sitting upon a dunghill, and *she is now* sitting in a great snare: for as then the devil sprang (*ωρχησατο*, danced) upon the flocks and herds, and the whole family of this just man; so has he now raged against the whole city: but God gave (him) permission both then and now: *then*, in order to make that just man a more illustrious (example,) through the greatness of his temptations; and *now*, in order to teach us sobriety by the heaviness of our afflictions. Allow me to weep over our present condition. We have kept silence seven days, like the friends of Job: permit me this day to open my mouth, and bewail our common

* It appears from Gibbon, chap. xxvii., that many sought refuge in the mountains of Syria, expecting a massacre—an expectation verified in the case of Thessalonica about three years after, and therefore not entirely groundless at Antioch. The fact was, that commissioners arrived twenty-four hours after the sedition; before whom some of the noblest citizens appeared in chains, and examination by torture was resorted to; and the houses of the criminals were exposed to sale, and their families reduced from affluence to abject distress; and Chrysostom says many were put to death; but, at the intercession of the monks and hermits, these two commissioners ventured to suspend the remainder of the bloody execution that was expected, and one of them went to Theodosius to consult the will of his sovereign. During the awful suspense of this journey some of these sermons were preached; but this second was before the going of Ellebicus to Theodosius.

misfortune. Who hath bewitched us, O beloved; who hath envied us? Whence has so great a change arisen? Nothing was more august than our city, now nothing is more wretched: a people so tractable, of so mild a disposition, ever pliant to the will of its governors, like a horse made gentle and familiar to the hand, has now on a sudden plunged into such extravagancies, committed such crimes as it is not lawful for me even to mention. I now bewail and lament, not the magnitude of the impending threat, but the extremity of the past outrage; for if the Emperor were not provoked and incensed, if he would inflict no punishment whatever, still how should we be able to endure the infamy of these transactions? While I (attempt to) address you, my voice is obstructed by grief. I am scarcely able to open my mouth, and part my lips, and give utterance to my words. Such is the oppressive weight of sorrow, it perverts and bridles my tongue and embarrasses my speech. Our city was before in the greatest prosperity; now she is immersed in gloom and sadness: the inhabitants, like bees humming round the hive, daily thronged the forum, and all men observed how eminently blest we were with a thriving population; but now the hive is become desolate, for as *those* by smoke, so *these* are driven out by fear. What the prophet said, when mourning over Jerusalem, that may we justly apply to the present occasion: (Isa. i. 30;) Our city is become "as a pine-tree which casteth its leaves, and as a garden that hath no water" ["As an oak whose leaf fadeth," in our Translation: Chrysostom quotes exactly the Septuagint.] For as a garden, when its irrigation has long failed, exhibits trees stript of their leaves and devoid of fruit, such is our city now become: assistance from above has failed her, and she stands deserted, stript of nearly all her inhabitants.* Nothing was

* These fugitives are witnesses to the

more delightful to them than their own country, but now she is become to them of all others the most bitter and calamitous: they are all flying from the soil that gave them birth, as out of a trap; they are deserting it, as if it were a gulf (ready to swallow them up;) they rush out as from a conflagration. For as, when a house is on fire, not only its inhabitants, but all the neighbours, fly with precipitation, being in haste to save their persons, even in a state of nudity; so it is now; the imperial resentment being expected to descend like fire, every one is in haste to depart and save himself, stripped of all, from this flame, before it overtake him in its progress. Our afflicted condition is an enigma: no enemy, yet a flight; no fighting, yet emigration and exile; no capture, and yet captivity. We have not seen the fire of the barbarous nations, we have not beheld the face of a foe, and yet we suffer as if the city was taken by storm.

All men are now informed of our calamity, having received our fugitives; from whom they learn the consternation of our city. But I am not ashamed on this account, nor do I blush; let them all be informed of the sufferings of this city, that they may sympathize with their metropolis, and in every part of the land unite in lifting up their voice to God, and supplicate with one consent the King of Heaven in behalf of their common parent and supporter. Our city has in time past been shaken by earthquakes, but now the minds of its inhabitants are shaken: then the foundations of the houses were sha-

ken, now the very foundations of every heart are agitated. Daily do we all behold death before our eyes, and live in perpetual fear, and undergo the punishment of Cain; being in a more wretched condition than the inhabitants of a prison; and sustaining a siege altogether strange and novel, much worse than a common one. For in this case, as men suffer from an (external) enemy, they are shut up only within the walls (of the city;) but even the forum is inaccessible to us, and every man is shut up within the walls of his own house: and as, in besieged places, it is not safe to go without the walls, an enemy being posted there; so neither is it safe for many of the inhabitants of this city to go out and appear in public, on account of the spies, who are in quest of the innocent as well as the guilty; who snatch men from the forum, and drag them at random before the tribunal of justice. Men of generous extraction sit as prisoners in their own houses, in the company of their servants, anxiously inquiring of such as are likely to be well informed, who has been apprehended to-day, who has been committed to prison, who punished, how, in what manner.—Thus they lead a life more wretched than any death; compelled, as they daily are, to bewail the misfortunes of others, alarmed about their own security, and already levelled with the dead—for dead, indeed, they are with fear. But if any one, superior to such alarm, has a mind to repair to the forum, at the appalling sight he immediately retreats into his house, when he sees scarcely one or two, and those bent towards the earth, and with a dejected air, pass over the vacant area, so lately thronged with multitudes exceeding the confluence of (many) streams; but now all these are chased from us: and as a grove of oaks, when many of them are cut down on every side, or as a head entirely despoiled of hair, presents an aspect ungrateful to the eye; so now do the streets and pavements of this

reality of the danger, and their evidence is much superior to Gibbon's, who, sneering at the monks and hermits, who came to the city when others forsook it, says, that "this courage of theirs was not attended with much risk." The risk at Thessalonica was, however, manifest, by the many innocent who perished with the guilty; and Antioch was certainly involved in a treasonable transaction of a similar nature, though not so aggravated; besides, half the inhabitants of Antioch were still Pagans, consequently no friends of monks and hermits.

city, thinned of its inhabitants, having a few only scattered here and there, by the dismal aspect overspread the beholders with a dark cloud of despondency. And not only the ground, but even the atmosphere, and the rays of the solar orb, appear to be obscured: not that the elements have changed their nature: the change is in our sight: our mental gloom has suffused the eye with turbid humours, and cast a mist before it, and intercepted* the pure rays of light. It was thus the Prophet spake (Amos viii. 9) in his lamentations; "Their sun shall go down at noon, and the day shall become dark:" and this he said, not as if the sun should be actually hidden, or the day-light disappear, but because the people would be so dispirited as even at noon-day to be unable to behold the light for the (internal) darkness of (their own) sorrow; which is now the case (with us.) Whithersoever any one looks, whether to the pavement, the walls, the pillars of the city, or towards his neighbours, he seems to behold nothing but night and profound darkness; so universally does despondency reign, and a horrible silence, and utter desolation. Extinct is the animating busy hum of men, as if all were sunk into the earth. Silence pervades the city. They resemble stones; and their tongues being fettered by their misfortunes, they preserve a solemn stillness, as at the near approach of an enemy wasting all things with fire and sword. Well may we now say, (Jer. ix. 17) "Call for the mourning women, that they may come; and....the cunning women, that they may....take up a wailing for us; that our eyes may run down with tears, and our eye-lids gush out with waters." Take up a wailing for us, ye hills; and, ye moun-

tains, a lamentation. Let us call upon the whole creation to sympathize with our affliction. A city so great, the metropolis of the East, in danger of being extirpated out of the earth! She had a multitude of children—suddenly she is become childless—and there is no one to help us, for he whom we have insulted has no equal upon earth; our sovereign is the head and summit of all earthly (power.) Let us fly, therefore, to that Sovereign who is above; on *Him* let us call for help: there is no remedy for what has been done, but by obtaining favour from above.

Here I could wish to close the subject; for the minds of the afflicted are averse to dilatory harangues: for as a dense cloud, intercepting the solar rays, rejects and throws back all the splendour, so a cloud of despair, overshadowing the mind, obstructs the entrance of exhortation and counsel, and chokes and suppresses them with much inward vexation. And this is the case not with speakers only, but also with the hearers; for as it does not permit the words to issue from the mind of the speaker with facility, so neither to penetrate the understanding of the hearers with their appropriate force. Wherefore, in former times, the Jews, when harassed with their clay and brick, could not bear to hear Moses speaking to them so frequently of their deliverance; dejection stopping their ears, and making their minds inaccessible to his words. For this reason I was myself desirous here to close this (painful) subject. But when I consider, that, though it be the nature of a cloud to obstruct the further progress of the rays of light, yet is it frequently otherwise—for when a hotter sun, by continually impinging, wastes a cloud, it often cleaves it asunder, and, shining through (it) with condensed rays, strikes the eye with a peculiar splendour—the same, I trust, that I shall this day effect; and, by the word being continually addressed to you,

* See page 463, line 24, *μηδὲ μετατῆς αὐτῆς διαθεσεως*—the *disposition* (to refract and reflect rays) *not being the same*. But I am uncertain about the true sense of these Greek words; therefore refer your readers to the page and line.

and abiding with more constancy in your souls, I shall, I hope, break through the cloud of despondency, and diffuse, as before, the light of instruction over your minds. Surrender then your hearts to me; give me an attentive hearing; shake off this gloom for a little while: let us return to our former habits; and, as we have been always accustomed to attend in this place with alacrity and cheerfulness, the same let us do now, casting all (our care) upon God: and this will contribute to our deliverance; for if He see us diligently hearing his word, and not at all impaired in our devotion by the difficulties of the times, he will soon come to our relief, and make a calm, a happy deliverance from our present tempestuous condition. A Christian ought to be distinguished from an unbeliever by bearing all things with fortitude: winged with the hopes of futurity, he should ascend above the reach of mortal sufferings. The believer stands upon a rock; he is impregnable to the assault of waves: though the waves of temptation rise high, they cannot reach his feet; he is elevated above all such attacks. Then let us not despond, O beloved. *We* are not so careful for our own preservation as the God who made us. That we may suffer no very grievous calamity is not so much an object of concern to us, as it is to Him, who bestowed upon us the gift of an immortal spirit, and superadded so many other blessings. With such hopes let us elevate our minds, and dispose them to attend to this discourse with their usual alacrity.

I have of late, my brethren, extended my discourses to a considerable length, and perceived that you were all attentive, and that no man withdrew. I return you thanks for your attention, and accept it as the reward of my labours. But I then requested of you another reward besides this: perhaps you know and remember (it): but what was this reward?—that you would chastise and admonish the blas-

phemers in this city; that you would restrain those who insult God himself with all the rudeness of a drunkard. I think that I did not then speak those words of myself, but that God, who foresaw what was coming, suggested them to my mind; for if we had punished those audacious offenders, the late events would not have occurred. How much better would it have been to have exposed ourselves to danger, yea, to have actually suffered, for admonishing and chastizing them (which would have procured us the crown of martyrdom,) than to live in fear, as we do now, to tremble, and to be in expectation of suffering death for their sedition? Behold, the crime which was committed by a few, is imputed to us all: see how they have now involved us in a general alarm, and we are expecting to undergo the punishment of their crimes: but if we had been beforehand with them, and expelled them from the city, and by reproof and admonition restored the diseased member to soundness, we should have escaped the present alarming crisis. I know that the inhabitants of this city are, and long have been, distinguished for a liberal and ingenuous behaviour. Certain *strangers*, the refuse of mankind, vile and mischievous, men who despair of their own salvation, (these it is who) have committed these daring crimes.—Continually, therefore, did I cry aloud, and bear testimony (against them, saying) “Let us punish the madness of blasphemers, let us restore them to sobriety of mind, let us make some provision for their salvation: though we should die for so doing, it would (still) be great gain to us: let us not wink at insults offered to the Lord of all: to connive at such crimes will bring some great calamity on this city.” These things I spake some time ago; these things are now come to pass: we are (now) suffering the punishment of that supineness.—You suffered God to be insulted: behold, *He* has permitted your so-

vereign to be insulted, and extreme danger to be suspended over all our heads, that by this alarm we might pay the penalty of that sinful negligence. Did I not foretell these things, and continually trouble you (about them,) all to no purpose? however, nothing more was done. But let something be done *now*: being reclaimed by this present disaster, let us restrain their inordinate phrensy; let us stop their mouths; as fountains of a poisonous and deadly quality, let us close them, and infuse opposite qualities: then will the evils that have assailed the city altogether cease.

The church is not a theatre, that we should hear for amusement: we ought to go hence improved; with some new, some great profit should we return (from these assemblies.) In vain have we resorted to them, if it be only to have our minds beguiled and captivated for a moment, and depart without permanent edification. What good will these plaudits do me, these tumultuous commendations? Your actions are my praise, when they exemplify my precepts: then am I (truly) enviable and happy, not when ye receive, but when ye cheerfully perform whatever ye hear from us. Let every one admonish his neighbour, for so the Apostle speaks (1 Thess. v. 11:) "Edify one another." If we neglect it, the guilt, being contracted by every individual, will bring down a public and grievous judgment upon the city. Observe, that we, who were not privy to the design, are as much alarmed as the perpetrators themselves, and tremble lest the vengeance of our sovereign should comprehend us all. It is not a sufficient excuse for us to say, "I was not present, I was not privy to these transactions, I had no share in them:" for that very reason take thy share of punishment; submit, will he say, to the rigour of the law, because thou wast *not* present; because thou didst not prevent (mischief,) nor curb the disorderly, nor expose thyself to any

danger for the honour of thy sovereign. Thou didst not participate in the crimes; for this I commend thee: but neither didst thou hinder it; this deserves condemnation. And we may hear God addressing us to the same effect, whenever we pass by in silence the insults offered to *him*: for he who hid his talent in the earth, was not then accused concerning any thing secreted and reserved for himself, for he restored what was entrusted to him without any diminution; but because he did not increase it, because he did not instruct others, because he did not put the money to the exchangers—that is, did not exhort, did not counsel, did not reprove, did not [attempt to] reclaim the wicked and disorderly in his own circle—therefore, without any pardon, he was sent into those intolerable punishments. But, though not before, that ye will *now* apply to this work of a reformation, and no longer overlook the insults offered to God, I am fully persuaded; for the events which have befallen us are sufficient, without any exhortation, to persuade even the most insensible to secure henceforth their own salvation.

But it is time for us to set before you the usual portion of instruction from the writings of Paul selecting the part which has this day been read: "Charge them that are rich in this world, that they be not high-minded." 1 Tim. vi. 17.

By the expression "rich in *this* world," he intimates that there are rich persons of a different sort—those of the world to come. Such was Lazarus:—with respect to this present world, poor; but with respect to the world to come, rich—not in the wealth of gold and silver, or any substance of the same corruptible and transitory nature: rich in those unspeakable treasures which neither eye has seen, nor ear heard, nor has it entered into the heart of man (to conceive:) and these are riches indeed, which are without alloy, and not susceptible of change. But as

to the rich man who neglected him, it was not so with him: he soon after became the poorest of mortals, begging a drop of cold water, and not obtaining even that; to such extreme poverty and destitution was he reduced. He also called them rich in *this* world, for the purpose of reminding you that this abundance terminates with the present life; proceeds no further; does not accompany its possessors when they depart; indeed often deserts them before their departure; which he intimates in these words, "Nor trust in uncertain riches;" for nothing is so treacherous as wealth, which, as I have often said, and will say it again, is a fugitive slave without understanding; a perfidious domestic. Though loaded with chains it will still escape, dragging its chains with it. Often have its possessors enclosed it with doors, and bars, and guards on every side; but it seduced the guards themselves, and took to flight along with them, drawing them as if they were enchained; and all these precautions were of no avail. What then can be more treacherous? And who can be more wretched than they who are devoted to the pursuit of it; since with the utmost diligence they labour to collect things so frail and mutable, and pay no regard to the Prophet, who says [Ps. xxxviii. 10 is referred to in the margin, but it should be xxxix. 6; and in the Septuagint, and our version also, the former member of the sentence is differently translated,] "Woe to them that trust in their own power, and boast in the multitude of their riches." And for what reason did he pronounce this woe? (because) says he, "he layeth up treasures, and knoweth not for whom he shall gather them:" so that the labour is certain, but the enjoyment uncertain. In many cases, (may it be said,) Thou art toiling and afflicting thyself for (the benefit of) thine enemies; thy property will devolve, after thy death, upon those who injured thee, and often plotted against thee; it will

be a source—to thyself, of sin—to others, of enjoyment.

But the question may justly be asked, Why did he not say, Charge them that are rich in this world to be rich no longer; charge them to become poor, to divest themselves of their wealth; instead of saying, Charge them not to be high-minded? He knew that a vain confidence and elation of mind are the very root and essence of riches;* that there will be little zeal and application in amassing them, wherever there is the wisdom of a temperate mind. For, tell me the reason why you go about with a large retinue of servants, with parasites and flatterers, and every species of pomp? It is not on account of any utility, but vanity alone, in order that you may attract a greater degree of reverence. And, besides, the apostle knew that riches were not forbidden, if a man use them as necessity and duty require: for, as I said (on a former occasion,) that not wine, but drunkenness, is evil; so now, that not money, but the *love* of money, is evil. It is one thing to be covetous, and another to be rich. The covetous man is not rich, for he stands in need of many things; and he who wants many things can never be said to be opulent. The covetous man is the guard, not the possessor, of money; the servant, not the master: for he would sooner give a man a portion of his flesh than of his concealed treasure. Just as if somebody had commanded him not to touch what he had laid up, so does he preserve it all with the greatest exactness; abstaining from his own, as if it were another man's. And indeed it does belong to another; for, as he would rather undergo the severest punishment than dispense it to others, or distribute it among the poor, how can he imagine that it is his own? and how can he have

* Saville, in a note, thinks it should have been, Riches are the root of vain confidence; but Boissius more justly remarks, that *αποροια* is both a cause and effect of riches.

the possession, when he has not the free use and enjoyment of it ?

* Moreover, Paul does not usually lay injunctions upon all men indiscriminately, but condescends to the infirmities of his hearers ; even as Christ himself did : for to the rich man who came and conversed with him about (eternal) life, he did not (immediately) say, Go and sell thy property ; but, passing over this, discoursed with him about the other commandments ; afterward, when he challenged him, by saying, What lack I yet ? even then he did not simply say, Sell that thou hast, but, "*If thou wilt be perfect, go and sell that thou hast : I refer you to your own sentiments, and leave you to choose without controul ; I lay no necessity upon you.*" In like manner Paul also did not exhort the rich to poverty, but humility ; on account of the infirmity of his hearers, and also because he well knew that moderation, and the mortification of pride, would soon liberate them from eagerness in the pursuit of riches.

Now (the apostle,) when he exhorts (the rich) not to be high-minded, teaches them at the same time how they may be enabled to comply with this exhortation. How, then, may this be effected ? By thoroughly considering the nature of riches ; how very uncertain they are, how little to be trusted. Wherefore, he added, "Nor trust in uncertain riches." The rich man is not he who possesses much, but he who gives away much. Abraham was rich, but not a lover of riches ; for he did not look around upon this man's house, nor curiously inquire into that man's substance, but he went out, and looked round to see if he could find any stranger, or any poor man, that he might relieve poverty, that he might lodge the traveller. He did not overlay his roof with gold, but, patching up a cabin under an oak, was content with

* This is the third answer to the question proposed.

the shadow of its leaves ;—illustrious and venerable abode, where even angels deigned to be his guests ! for they were in quest of, not the splendours of a mansion, but the virtue which adorns the soul. Him let us imitate, O beloved, and bestow our goods upon the poor. His was a temporary dwelling, slightly constructed, and yet more illustrious than the halls of princes. No king ever entertained angels, but the man who sat under that oak, and reared himself a hut, was counted worthy of that honour. Not for the meanness of his dwelling was he honoured : by the valuable qualities of his soul, by the riches laid up therein, did he obtain this distinction. Let us not, then, adorn our houses ; instead of our houses, (let us adorn) our souls. How great a reproach it is, to case the walls with marble, while we neglect Christ as he walks on every side of us destitute of clothing ! What need have you of a [splendid and ostentatious] house, O man ? Can you carry it away with you, when you depart ? You shall not carry it with you, but your soul undoubtedly you must. You see what a dangerous condition we are in. Let your houses stand by you ; let *them* rescue you from the impending danger : they are not able ; and ye bear witness to it yourselves, for ye are leaving them empty, and are taking your departure for the desert, as if ye feared lest some net or snare should entrap you. Let your money help you now ; but this is no time for that. And if the power of money is proved to be unavailing against the wrath of man, much more will that be the case at the divine and impartial tribunal. If now, when it is a *man* who is provoked and full of indignation against us, money is of no avail, how much more, when God's anger burns (who cannot need any thing of ours,) will the utter impotence of wealth appear ?

We build houses that we may dwell in them, not for ostentatious

emulation : that which is larger than we can make use of, that which exceeds the limit of usefulness, is even worse than useless. Put on a shoe too large for thy foot ; but thou wilt not bear the inconvenience, because it clogs thee in walking : so a house too spacious to be useful, is an incumbrance in our progress towards heaven.

(To be continued.)

To the Editor of the Christian Observer.

I HAVE been much interested in the specimen, with which you have favoured your readers, of Chrysostom's Homilies ; for though the writings of this, as of the other Fathers, contain much that is inconsistent with modern ideas of logic, good taste, and pulpit discussion, and some things not perfectly scriptural ; yet I am persuaded that, notwithstanding these exceptions, there is in these neglected stores a mine of spiritual wealth, which would well repay a more diligent working than is usually bestowed upon it. The writings of the Fathers have stood the severe test of ages ; and it is not a mark of our theological wisdom that they are at present almost wholly laid aside. It would confer an obligation on many of your readers, if the learned translator of the extracts from Chrysostom, or some other correspondent versed in ecclesiastical studies, would point out what advantages are likely to accrue, from the judicious perusal of the Fathers, to theological students, as well as to the private Christian. Daillé, a learned French Protestant minister, published, in 1632, his treatise on the use of the Fathers in determining theological controversies ; which was translated into English, and published in London about twenty years after. And Reeves, an English clergyman, in his preface to his translation of the "Apologies of the Fathers," published in 1709, has a dissertation on the same subject ; in which he estimates the value

and authority of the Fathers much more highly than Daillé was disposed to do. Both these works, and some others, might be profitably consulted on the subject ; but the judicious theologian, in the present day, would probably incline to a middle view between them : for if Daillé is considered by many persons as attributing too little to the Fathers, Reeves unquestionably attributes too much. Keeping steadily before us the fundamental principle, that "the Bible, and the Bible only, is the religion of Protestants," we are not likely to err, with the Church of Rome, in her blind veneration for these ancient worthies ; or to introduce them as arbiters in controversies which the Scriptures alone must be allowed to determine ; but, at the same time, they may be studied to great profit, especially by the Clergy ; and a brief exposition of their excellencies and defects would greatly oblige a constant reader. R. X.

To the Editor of the Christian Observer.

ON FAITH.

CONSENT implies union, which is an increment to assent, and the distinction, I apprehend, subsisting between the two words. Consent is agreement about something in union : assent is agreement about something not in union. Reciprocity is implied in the one, and not in the other. The devils believe with fear and hatred ; they cannot believe with confidence and love : they assent, but cannot consent, to the truth, because they never can be united with it : their nature forbids the union, and is unchangeable.—"God is love : " his nature is spiritual and unchangeable. Union with the one nature is disunion from the other. Human nature is changeable : it was spiritual ; it may become so again : it is the object of Christianity to make it so. Whenever spiritual influence is *entirely* withdrawn, it becomes altogether sen-

sual, and "at enmity with God;" and, *as such*, it can only believe, tremble, and hate. Whenever spiritual influence is *fully* present, human nature becomes spiritual, and at peace with God; and, *as such*, it believes, confides, and loves. This nature retains the capacity of being spiritualized and changed; but not of spiritualizing and changing itself: it retains the capacity of *assenting* to the truth; but not of *consenting* to, and uniting itself with it. The change from sensual to spiritual mindedness, therefore, is entirely the work of God; and our union with him, his love, and peace, is the effect of this work: for if God did not "give this increase" to our assent to Gospel truth, no spiritual benefit could accrue from it, nothing spiritual could attach to it, we could not confide and love; and until it is given, we are separated from him, and cannot be joined to him. The planting of Paul, the watering of Apollos, the working of miracles, the accomplishment of prophecies, and the reading and hearing of the word of God, are the means appointed to produce *assent* to the truth of the Gospel on the human mind: but they cannot produce *consent*, for that implies *union* with God, and must be given by himself. The "increase," therefore, given by God, is that which changes our *sensual* assent into *spiritual* consent, and makes it *faith*, by uniting it with the Spirit.

The inference I would wish to draw from the above, is, that the human mind is required and must give *assent* to the truths of the Gospel propounded to it by revelation; and that it is capable of investigating and being convinced by its evidences; but that it cannot give *consent* to them, and is incapable of deriving any benefit from them, without Divine grace, because it cannot spiritualize and unite itself with them. If, then, human ability can only assent to Divine truth when propounded to unassisted reason, but cannot consent to it without

preventing and assisting grace; it follows, that grace effects the union, and the change from assent to consent, and gives *entirely* the spiritual increase; that "no one can come to Christ except the Father draw him; and that no one can say that Jesus is the Lord but by the Holy Ghost." If this be so, the Scriptures enlighten the natural understanding, by setting before it, and convincing it of, truths about which it must otherwise have remained in total ignorance, and are the appointed means of producing its assent to the Gospel; but I contend that this assent is not faith, which implies union with the Gospel; because, if the Spirit of truth does not unite itself with it, and make it spiritual, it still remains sensual. For the same reason, the assent of the natural will and affections, which are effects of the assent of the natural understanding or reason, are not fruits of faith; because the same spiritual union is still wanting, which makes them such. I conceive, therefore, that preventing and assisting grace must always go before and accompany human endeavours, to make them spiritual, pleasing, and acceptable to God in Christ; and that they must always be interposed by the mercy of God, to give that spiritual increase "without which nothing is strong, nothing is holy;" that, "without this grace of God by Christ preventing us, we can have no good will, and working with us when we have that good will," we can have no good affections, and bring forth no good* fruit; and that the implanting of this spiritual increase is the ordinary operation of the Holy Ghost upon our souls (on meeting with assent to the truth,) which changes the assent of reason

* "Good," in Scriptural language, means the same as "heavenly," and "spiritual," and refers to God: it is opposed to evil, corrupt, sensual, worldly, carnal. In this sense, nothing is good but what comes from God and belongs to him; but what is "of him, and through him, and to him; to whom be the glory" of it "for ever."

into spiritual consent ; makes it an actuating spiritual principle ; unites us with Christ, and brings us under the guidance of the Spirit.

Hence I would define *faith* to be *spiritual consent to Gospel truth*, of heavenly growth and incorruptible seed, which necessarily engages all the faculties of the soul in its service : and I would leave *bare human assent*, or whatever falls short of *this consent*, as of earthly growth and corruptible seed, which can neither produce good fruit, nor lay up treasure in heaven. This broad line of demarkation appears to me to be laid down by St. Paul : *Whatever is not of faith is sin.* I am yours, &c.

E. R.

To the Editor of the Christian Observer.

YOUR Correspondent, in his highly interesting account of the French Protestant Church, in speaking of Mr. Scott's Commentary, has these words ; " By his sober and devout criticism." Now, that Mr. Scott's criticisms and observations are always " devout," no one will dispute ; but that they are always " sober," may well be questioned, even by his warmest admirers. One instance to the contrary just occurs to me, which I think it may not be unimportant to point out, in order to guard the reader against a system of Scriptural interpretation, from the effects of which even Mr. Scott is not always free, which in less cautious hands has been carried to a most injurious excess, reducing the inspired and infallible page to a text-book for far-fetched analogies, and the exercise of fanciful ingenuity. I would ask, then, is it " sober," or judicious, or what was to have been expected from such a man as Mr. Scott, to bring forward

Samson as a type of Christ ? Without, however, entering upon the subject of types in general, or of this strangely supposed type in particular, I shall content myself with giving your readers the following extract on this very point from a contemporary commentator,—Dr. Adam Clarke. It well merits serious attention, not only in reference to the alleged type immediately in question, but as bearing upon the general system of interpretation above alluded to, and which, I am persuaded, is equally at variance with sound scriptural explication, and the edification of the heart or mind of the Christian. It is very rarely indeed that we are warranted in discovering types or analogies, except where the sacred text itself points them out.

" A parallel," says Dr. Clarke, " has been often drawn between Samson and our blessed Lord, of whom he had been supposed to be a *most illustrious type*. By a fruitful imagination, and the torture of words and facts, we may force resemblances every where ; but that not one will *naturally* result from a cool comparison between Jesus Christ and Samson, is most demonstrable. A more exceptionable character is not to be found in the sacred oracles. It is no small dishonour to Christ to be thus compared. There is no resemblance in the *qualities* of Samson's mind, there is none in his moral conduct, that can entitle him even to the most distant comparison with the chaste, holy, benevolent, and immaculate Jesus. That man dishonours the law of unchangeable righteousness, who endeavours to make Samson a type of any thing or person that can be called holy, just, and pure."

THEOPHILUS.

Miscellaneous.

For the Christian Observer.

THE claims of the inhabitants of the enormous empire of China, and of the nations of Corea, Japan, the Loo-Choo Islands, and Cochin-China, where the Chinese language is familiar, to the sympathies and benevolent efforts of Christians for their spiritual welfare, are of such vast magnitude, that it is most important that the British public in general, and especially the friends of religious missions, should become much better acquainted, than they at present are, with the actual circumstances of that large proportion—some writers say, one fourth!—of the human race. The difficulties of the language, and the still greater difficulties of access to the people, have doubtless been serious impediments in the way; but a still greater obstacle, perhaps, has been the ignorance or indifference of Christians to the unparalleled magnitude of the object. It is trusted, however, that the exertions which are now in progress for removing this ignorance and indifference, especially the indefatigable labours of Dr. Morrison, will before long produce a most decided and powerful effect. With a view to assist this great object, the following Memoranda of Chinese Literature, taken from Dr. Morrison's elaborate researches, will, it is hoped, be found interesting and useful; and may be followed up, in a future communication, by some additional details.

R. S.

Knotted cords were, it is said, originally used in China to signify the intentions of rulers, and to be in some degree the signs of ideas. The next step towards improvement was made by Tsang-hêe, who is represented with four eyes, and who lived, they say, about 2600 years be-

fore Christ. He, observing the appearance of a certain constellation, the veins on the shell of a tortoise, and the print of a horse's foot, first conceived the idea of forming letters. Bamboos pared thin were first used to write upon; cloth, or silk, was next employed: and about the first century of our era paper was invented. The original pencil was the point of a stick, which was dipped in a liquid ink: hair pencils existed so early as 300 years B. C. About A. D. 600, solid squares of ink were invented; and during the tenth century the art of taking off on paper an impression from an engraving, was discovered; and hence the Chinese wooden stereotype printing arose.

The following is a classification of the various branches of Chinese literature.

I. *The literature of China* consists, first, of the writings or compilations of the moral philosophers of the age of Confucius (B. C. 500;) with notes and paraphrases, and controversies on the original text. The text of the *Woo-king*, which name denotes *Five Sacred Books*; and of the *Sze shoo*, or *Four Books*, which were compiled by four of the disciples of Confucius, and from which circumstance the books receive their title; contain the doctrines and precepts which their master, Confucius, approved and communicated to them. In respect of external form, the *Five Books* (*Woo-king*) of the Chinese, correspond to the *Pentateuch* of Moses; and the *Four Books* (*Sze shoo*;) in respect of being a record of the sayings of a master, compiled by four disciples, have a slight resemblance to the four Gospels. But the contents—how different! With the exception of a few passages in the most ancient part of the *Woo-king*, which retain

seemingly something of the knowledge which Noah must have communicated to his children, the rest appears a godless system of personal, domestic, and political moralities, drawn only from the pride of the human heart, or the love of fame, or present expediency. The sanctions of the Eternal and Almighty God, arrayed with every natural and moral perfection, wise and good, and just and merciful; and the fears and the hopes of immortality; and the grace of a Saviour; are wholly wanting in these ancient Chinese works.

II. In the more serious parts of the Chinese literature may next be placed, *Histories of China*, and of its domestic and foreign wars; especially with the Huns and the Tartars; which are voluminous, and are generally written in a grave style, interspersed with remarks on the persons and occurrences which pass in review; and occasionally an attempt is made to trace effects to the causes supposed to operate in the dual system of the universe, which they have gratuitously assumed as true; and by which system of materialism they imagine both the physical and moral world are influenced.

The Chinese historians place their deluge about 2200 years B. C., and carry back their antediluvian traditions concerning their great ancestor *Fuh-he* (Fo-hi,) and *Neu-wo*, who melted stones, and repaired the heavens, to about the year 3200 B. C. Whether *Neu-wo* was a man or woman, they know not; for they say, that, although the character *woman* enters into the name, there were not at that time any letters, and therefore the character now used proves nothing. Indeed, in the time of Confucius the leaves of Chinese books were still rude slips of board, having equally rude symbols marked with red ochre. Choo-foo-tsze, and other Chinese historians, have not much confidence in the records of those remote times; and consider all legends beyond that period as undoubtedly fabulous. There may

be some truth in the traditions of great events, and the existence of famous persons, anterior to the age of Confucius; but certainly not much dependence can be placed on particular dates, or minute circumstances, which, as Choo-foo-tsze says, subsequent historians have "pushed up" to that period, for the sake of embellishment.

III. Historical novels constitute a favourite department of Chinese reading: other novels delineate the characters and manners of persons in private and domestic life; which species of writing was originated by a desire of one of their monarchs, who could not mix with the people, to have their characters drawn, and their conversation and pursuits exemplified, for his own use. Some of these compositions describe the vicious and profligate part of mankind in a manner that is offensive to decency: hence there are fathers in China who disallow all novel-reading; and the licentious novels are prohibited by law; but, like the laws against gaming, and opium smoking, this law is very laxly executed; and is not violated more by any class of the community than by magistrates, government-clerks, and police-runners. Very few of the Chinese novels are of the romance kind.

IV. The press of China produces also, dramatic works; which, like the novels, are generally published under fictitious names. Neither the one nor the other is considered a respectable department of literature.

V. The poetry of China consists chiefly in short compositions, expressing the tender or mournful feelings of the human heart; or descriptive of rural scenery. Of that poetry which is set to music, their dramatic compositions contain a considerable portion; and their popular songs come under the same class. The candidates for government offices are examined in the composition of verses; which practise is opposed by some Chinese writers as useless,

but defended by others, who argue that poetry leads to an acquaintance with the passions or feelings of human nature; and as these must be consulted by every man who would well rule human nature, poetry is a proper study for the monarch, the minister, and the magistrate. This is in accordance with the precepts of the moralizing politicians of China, who always maintain, that none can govern well, or durably, but those who win the people's hearts by an adherence to the principles of equal rights, and a clement justice. The Chinese, we believe, have nothing that can be called epic poetry. The most ancient poetical compositions were a collection of popular songs, made at the request of government, in order to ascertain the popular feeling, which, as has already been hinted, the Chinese monarchs have generally thought it right to consult. Although the ladies of China are not usually literary, there are exceptions; and in an educated family, the writing of verses, from a theme given at the moment, by one of the party, is practised as an amusing trial of skill. The triennial odes composed at the public examinations, which obtain the prize of a certain rank, and eligibility to office, are usually printed and published. And these specimens of versification, together with the prize essays, written from themes extracted from the ancient books already noticed, are almost the only new publications in China at the present day. The literati of China, now existing, are either candidates for office, who go through the prescribed routine of studies; or laborious compilers of the sayings of others.

VI. The *collectanea* of appeals or remonstrances from public officers; and of the opinions of philosophers; and of the disputes of controversialists; and the endless *et cætera* of compilers; constitute another class of literary compositions.

VII. Geographical and topogra-

phical works are also abundant; the first-named are very imperfect; the latter are voluminous and minute; marking every tomb and temple, and hill and dale, with the utmost exactitude; all of which detail interests the natives of China, but is tiresome to the inhabitants of Europe.

VIII. Medical books, containing the theory and practice of the healing art, are abundant in China.—They have great confidence in the theory of the dual powers, which is introduced into this department of science and literature; and rely much on the recorded recipes of eminent practitioners. In works on medicine, the best notices of natural history, whether belonging to the animal, mineral, or vegetable kingdoms, are contained. In the medical works of China are to be found the doctrine of the circulation of the blood round the human system; the use of Glauber's salts, and mercury, in ordinary practice; the last-named of which medicines has now, however, fallen into disrepute. The theory of the pulse is in China carried by practitioners to a degree of exactness, which baffles the most careful attention of European surgeons to discriminate. When the Chinese and English practitioners have been seated at the same table, and felt the pulse of the same patient, the one has professed to ascertain symptoms of which the other was unable to ascertain any thing.—The Chinese are not at all convinced by the reasoning of the West, that, pulses being simultaneous in all parts of the body, the feeling of one pulse is therefore equal to the feeling of more than one; for they suppose that local disease may make a difference.

IX. Astronomical works in Chinese generally fall into the dreams of astrology; and state, with wearisome minuteness, lucky and unlucky, felicitous or infelicitous days, and hours, for bathing, for shaving,

for commencing a journey, or beginning to sow, or to plant, or to visit a friend, or to make a bargain, &c. &c. They can, however, without the aid of Europeans, foretell eclipses, and state, with considerable accuracy, other celestial phenomena.

X. A tenth species of composition in China, is the *Wān chang*, or prize essays of many generations, which are preserved and published with care.

XI. Finally, the moral and religious essays of the *Three sects*, viz. those of the Confucian school of atheistical materialists; those of the visionary alchemic school of Laoukeum; and those of the Hindoo polytheistic school of Buddah; in addition to which may be named the essays of a sort of eclectic school, which picks and chooses from, and sometimes blends, the other three. The Mohammedan and Christian writers in China have been too few to produce any very sensible impression, beyond now and then a little scorn and philippic, such as is conveyed in the political sermons, read by an official person, on the days of the new and full moon, in the several provincial imperial halls, before the governors, deputy governors, and magistrates in each province.

To the Editor of the Christian Observer.

It may not be unknown to your readers, that for some time past a warm controversy has been in progress between the Orthodox and Unitarian Dissenters, relative to the right of the latter, either in moral or legal equity, to retain many of the places of worship at present occupied by them, but which were erected, and in some cases large endowed emoluments appended to them, for the exhibition of far other doctrines than those currently, but unjustly, because exclusively, styled Unitarian. It is a well known and most melancholy fact, and one

which affords a powerful argument for an Established Church and fixed formularies of doctrine and worship, that the Presbyterian chapels throughout England, founded, and at first frequented, by persons who, though not agreeing with the Church of England in matters of ecclesiastical discipline, were strictly orthodox as respects all the leading doctrines of Christianity—men illustrious in their generation for their eminent talents, and many of them still known and revered by their lives and writings—have long since, in numerous instances, become the schools first of Arianism, then of Socinianism and its cognate doctrines. Of true Presbyterianism even as respects matters of discipline, these societies retain nothing but the name; and in point of fact, except as these endowments are concerned, the Unitarians are publicly considered, and I presume generally consider themselves, Congregationalists. The recession, from the doctrines of the old Presbyterians to the present system, was in most of these places gradual, though now too deeply confirmed. The incursion of the new doctrines was usually accompanied by warm debates, and in the end by the recession, or gradual falling off, of the orthodox members: after which the Unitarian managers retained the property; only numbering a few scattered converts to occupy the walls once crowded by the numerous and animated audiences of such men as Matthew Henry, and other worthies of the Presbyterian school. From the statements contained in the "*Manchester Socinian Controversy*," lately published, it appears that the Unitarians possess, in this island, two hundred and twenty-three places of worship; of which no less than one hundred and seventy-eight, four-fifths of the whole, were originally orthodox. Taking England alone, they have two hundred and six chapels; of which thirty-six only, not one-sixth, were built by Unitarians. It is stated further, that one-tenth of these cha-

pels would probably contain the whole of the congregations ; which, though in some few instances large, are for the most part very thin ; and that in many instances the whole system is mainly kept up by the *bonus* of the endowments, which in some cases are very considerable.

I restrain my pen from recording various remarks which occur to me on this painful subject: one reflection only will I at present urge, which is applicable to all classes of Christians,—to “work while it is called to-day.” Present good actually effected, even on a small scale, is so much rescued from the mass of contingency and disappointment. What may arrive on the morrow, we know not ; and the records of all ages and churches testify that little dependence can be placed upon the best-planned projects for futurity. No person can peruse the voluminous reports of the Commissioners appointed to inquire into the abuses of our national charities, without forming the melancholy conclusion that bequests, the most beneficially intended, may too probably become a positive evil, instead of a service, to succeeding ages. To-day only is our own—let us make use of it, as becomes the responsibility which we owe for the right use of our time, our property, and every other talent committed to our trust.

The above remarks are not applicable to the case of bequests to charitable societies, not intended for the purpose of prospective accumulation, but for current or otherwise prudential use. Our Bible, Missionary, and Educational Institutions, lay up no pecuniary stores for an uncertain futurity: they make no endowments or reserves, except what may be considered reasonably necessary to meet their express or implied engagements; and to prevent, so far as human foresight can extend, their benevolent projects falling to the ground. They strictly “work while it is called to-day,” and therefore have a most powerful claim, not only on the life support,

but the testamentary munificence, of those who have at heart the success of their momentous objects.

X.

To the Editor of the Christian Observer.

YOUR Correspondent G. in your last number, in his remarks upon the books commonly, but not very properly, called the Old and New Testament Apocryphas, has not mentioned two other books, which are necessary to make the apocryphal cannon complete. I allude to the modernly discovered “Book of Enoch” and “The Ascension of the Prophet Isaiah.” A short account of these will form a fit supplement to the notice of the Old-Testament Apocryphal books in your last number, and of the New-Testament Apocrypha in your volume for 1822. They have both been published by the learned Dr. Lawrence, Regius Professor of Hebrew at Oxford (since promoted to the Irish bench,) and, though of no intrinsic value, possess a considerable degree of interest—one of them at least, from some collateral circumstances, which shall be briefly noticed.

The Book of Enoch was for ages supposed to have been lost ; but was discovered, at the close of the last century, in Abyssinia, and was first translated, by Dr. Lawrence, from an Ethiopic manuscript in the Bodleian Library, and published in 1821. For two centuries preceding, this book had furnished a prolific source for critical speculation, in consequence, chiefly, of its being supposed to be alluded to, or quoted, by the Apostle Jude, in his Epistle, verses 14, 15. It was well ascertained to have been known from an early age of the Christian church, till the eighth century ; for the Fathers mention it, and quote from it ; but from that period it appears to have sunk into complete oblivion. Scaliger at length discovered a fragment of it, in a then unpublished manuscript, entitled

the *Chronographia* of Syncellus, which fragment he gave to the world in his notes to Eusebius. It did not, however, contain the passage alleged to have been quoted by Jude; and it continued to be controverted, among the learned, whether Jude had really seen this so called prophecy of Enoch; or whether he had only heard of it; or whether, in truth, the book itself had not been forged at a subsequent period, in consequence of the passage in Jude. Still, though no Greek copy could be discovered, it was conjectured, as early as the commencement of the seventeenth century, that the last Greek might be itself but a translation from the Hebrew or the Chaldee; and an idea prevailed, that an Ethiopic version still existed in Abyssinia. That distinguished Ethiopic scholar, Ludolph, accordingly searched for it, but in vain; and the pursuit was pronounced hopeless, till Bruce the traveller not only proved its existence, but brought with him, from Abyssinia, no less than three manuscript copies of it; one of which he presented to the library of Paris, another to the Bodleian, and the third he reserved for himself. It was from the second of these copies that Dr. Lawrence made his translation.

The learned translator has proved that neither the Jewish nor the Christian church ever admitted the book of Enoch into the sacred canon. Tertullian, indeed, regarded it as an inspired composition, and from the pen of Enoch himself; but his opinion was contradicted by the uniform judgment of the Jewish and Christian churches, with the exception of the Abyssinian church, by which, I believe, it is, or was, considered canonical. Dr. Lawrence argues, from the internal evidence, that the book was the production of some unknown Jew, under the borrowed name of Enoch; that it must have been originally written in Hebrew, though the original is most probably lost; and that it was composed before the birth of Christ,

about one hundred years before Jude wrote his Epistle. The passage alleged to be quoted by that Apostle is thus translated by the learned prelate:—"Behold, he comes, with ten thousands of his saints, to execute judgment upon them, and to reprove all the carnal for every thing which the sinful and ungodly have done and committed against him." If the book was written at the era Dr. Lawrence supposes, the source of Jude's quotation is abundantly clear; though his allusion is not any argument for the admission of it into the inspired canon, or even of his sanction to its contents—any more, for instance, than St. Paul's supposed references to Aratus, Epimenides, Menander, or other heathen poets, are proofs of his approbation of their compositions. Some sound scholars, however, still think, notwithstanding Dr. Lawrence's arguments, that it is a forgery *subsequent* to the date of Jude's Epistle, and intended to meet that Apostle's allusion in verses 14, 15; and that Jude had in view some older written narrative, or, more probably, tradition. Perhaps some one of your learned correspondents could furnish the grounds of this opinion.

The subject of the Apochryphal book of Enoch is a series of visions respecting the fallen angels; their posterity, the giants, which occasioned the deluge; the mysteries of heaven; and the place of the final judgment of men and angels; and several parts of the universe described as having been seen by the writer. Dr. Lawrence has printed a Latin version of many chapters by Baron Sylvestre de Sacy, from the Paris copy; of which professor Gesenius, of Halle, is, or was, preparing a transcript for publication, with a Latin translation.

The alleged "Book of Isaiah," like the book of Enoch, had been lost for ages, till recently discovered in an Ethiopic form or translation. It contains a pretended history of the prophet Isaiah's ascension to the seventh heaven, with some fictitious

prophecies, and an account of the prophet's martyrdom. As the early writers who have mentioned it furnish no evidence respecting its date, Dr. Lawrence has resorted to the internal evidence, from which he concludes that it was written about the year of our Lord 68 or 69. It is doubtful whether it was written in Greek or Hebrew.

I cannot conclude these remarks without reminding the reader of the debt of gratitude which we owe to God for the gift of his holy word in the form in which we at present

possess it, separated from all human admixtures, in a well-ascertained, sacred, and exclusively canonical, text. Let us adequately value, and duly make use of, this high privilege; remembering not only the woe denounced against those who shall add to or take from the words of the inspired volume; but also the guilt of those who, possessing it, neglect it; and the happiness, temporal and eternal, of those who make it the code of their faith, and the directrix of their steps.

Y.

Review of New Publications.

Christian Researches in Syria and the Holy Land, in 1823 and 1824, in furtherance of the Objects of the Church Missionary Society. By the Rev. WILLIAM JOWETT, M. A., one of the Representatives of the Society, and late Fellow of St. John's College, Cambridge. *With an Appendix, containing the Journal of Mr. Joseph Greaves, on a Visit to the Regency of Tunis.* London: 1825. 8vo. pp. 515. 10s.

It was only in the early part of the year before last that we introduced to the notice of our readers the former volume of Mr. Jowett, containing his "Christian Researches," most properly so called, on the coasts of the Mediterranean. Its excellent author, after a short repose from his fatigues, embarked on another journey, with a view to prosecute his intelligent and useful labours in that still more, we may say that most, interesting portion of the globe, Syria and the Holy Land; and has accumulated fresh and truly important materials for examination, and new motives for urging on the momentous object of evangelizing the possessors of those countries, where were nur-

tured, and whence issued, the first Evangelists to others.

By those who were apprised of the circumstance that Mr. Jowett was engaged in this new work, and who knew, what indeed his public life and labours amply testify, the accuracy and soundness of his classical attainments, the tempered discretion of his zeal, and, above all, the simplicity and fervour of his piety—connected with many advantages for observation, with which his local knowledge furnished him—the present volume must have been anticipated with no ordinary expectations. The past history of that land, the scenes and inhabitants of which were to be the objects of his inquiries, would necessarily awaken this interest; and the confidence due to the tried wisdom, discrimination, and Christian character of the author, could not fail greatly to augment this interest. The traveller of taste, the sentimentalist, the man of enterprize, the classic, the Orientalist, the Biblical reader (we mean the *mere* reader,) have all gone over this field, and opened their communications and their conjectures on their return; but the volume before us takes up ground nearly new, except as partially an-

anticipated by other recent Christian travellers, especially the friends and agents of our Bible and Missionary institutions. Truly spiritually minded tourists are at all times so rare, that the journal of one who was proceeding to the Holy Land and Holy City in the real spirit of "a pilgrim and stranger upon earth," and with a view expressly to advance the eternal interests of their inhabitants, could not fail to contain much information unanticipated by former writers, and of great importance to the Christian world. These expectations are fully realized; and the information obtained by Mr. Jowett from his journey is of a value amply sufficient to compensate for his toil, in the wisdom of those practical measures which it has enabled him to suggest, and to justify the Church Missionary Society in the hopes which led to those Researches. We may justly deem it a favourable indication of the Divine blessing upon the labours of that invaluable institution, that such should be the character of its representatives.

The former volume of Mr. Jowett was, in its arrangement, more systematic than the present. It contained the brief history of so many nations and churches, that such an arrangement was indispensable for the elucidation of their condition and opinions. The present is more in the detached form of a journal. There is, however, prefixed to the journal, an introductory section, in which a compendious view is given of the chief classes of persons found in Syria and Palestine, compiled partly from the works of various authors who have written on the subject, and partly from Mr. Jowett's own observations. Among these, the Jews and Samaritans, and the several *divisions*—the term is unhappily too distinctive—of professed Christians, hold the foremost place. These classes are tolerably well understood; but there are others of whose history less is known; and respecting these we shall present to

our readers some of the observations of the respected author.

The account contained in this prefix to the journal, of the belief and habits of the various sects in that part of the East, though short, is so distinct, and likely to be of so much use in assisting future missionaries, that we are surprised Mr. Jowett should have thought it necessary to offer an apology for its introduction. Many readers have doubtless yet to learn what are the creeds of the Sonnites and Metawâlics, of the Druses, and Ansari, and Ismayly, and Yesidiens. The first two of these are Mohammedans; the other four are distinct classes. The Yesidiens are mentioned by Mosheim in his Ecclesiastical History (vol. iv, pp. 252, 3.) But they all affect the greatest mystery in their religious rites and observances; so that the attempts of travellers to penetrate the veil which conceals them have hitherto been next to fruitless. The Ismayly, or Ishmaelites, however, seem to be a most vacillating and unstable sect, conforming their views and professions to the religion of the people among whom they happen to dwell. All these classes are inferior, in point of numbers and influence, to the Druses, who are the most considerable people in Syria. Not only are their numbers greater than those of other sects, but their political situation on Mount Lebanon gives them there an authority of no mean importance. Their population and that of the Christians constitute nearly the whole population of the mountain. They also inhabit the mountains above Saide (or Sidon,) and Balbec, and the country of Jebaile, and Tripoli, and extend even to Egypt. The creed and the habits of this people greatly excited the attention of former travellers, particularly Niebuhr, the Baron de Sacy, and the more modern and most enterprising traveller Burckhardt. Mr. Jowett has quoted largely from the works of each of these: in particular presents us with translations

of some very curious and interesting documents collected by the Baron de Sacy, in which are very evident traces of Biblical histories and allusions, or, at least, of prophetic declarations, clouded by that veil with which a corrupt tradition has invested them. Among these, the doctrine of the "God manifest in the flesh;" the period of the Divine Saviour's sojourn on earth, viz. thirty-six years; the future advent of the Almighty, to rule over all the earth throughout all ages; and the venerable "charter" written by Him to guide and prepare men for that period when all his enemies shall be depressed and overthrown, force themselves on the mind of the reader, as springing from the common source of all truth, the fountain of Divine inspiration. It is remarkable, too, that these Druses seem to exclude from their creed the idea of human merit; and some passages are cited, in which an intimation is given of their expectations from a propitiating Mediator; but, notwithstanding all this, the prevailing character of their code is Deism; and the spirit of all false religions appears in their estimate of human ability "to do works well pleasing to God,"—all proceeding from the rejection of the doctrine that human nature is radically depraved by the fall of Adam; and "fresh proof," observes Mr. Jowett, "is herein afforded of the tendency of mankind to corrupt pure revelation, and to fabricate a religion of their own; while the barrier of secrecy, with which they endeavour to surround it, is but a stratagem of the arch-enemy to preclude the detection and overthrow of their errors." In the "*Lettres édifiantes et curieuses*," which is a collection of the statements made by the Jesuit missionaries of their proceedings in the Levant and the East, they speak without reserve of their want of success in preaching to this people, and even seem to regard their conversion as a hopeless experiment. We shall take another opportunity of referring to the pre-

bable causes of the want of success in these missions; but, so remarkably is this the fact, that the interest felt in missionary efforts in these quarters is most evidently, and to a great extent, on the decline. The state of the convents is a proof of this: one of which, in particular, the convent of Harcessa, or Arissa, a spacious and extensive building, is now occupied only by Padre Carlo, the superior of a few students; and in other places the labour of the priests seems less the work of evangelizing the heathen, or unbelievers, than the maintenance of a position, which the Roman Catholic church, having once occupied, is unwilling to relinquish. Mr. Jowett remarks, that it is impossible to survey these things without feeling that Rome is on the decline: her out-works—her foreign boasted missions—being reduced to a mere shade.

But it is time to quit Mr. Jowett's introductory remarks—in which, however, there are so many other points worthy of attention that it is not easy to pass from them—to examine the journal of our author.

His journal opens on the 9th Sept. 1823; on which day he set sail from Alexandria to Beirut, or Berut; where on the 16th he was joined by Mr. Fisk, a missionary from America to Palestine, and Mr. Lewis, a clergyman in the service of the Jews' Society; the former of whom, as also Mr. King, another American missionary, who joined him at Antoura, proceeded with him throughout his journey. Mr. King had left America with the intention of studying Arabic, in order to return, after three years, as Arabic professor, to America, but had added missionary exertions to his studies. The route pursued by our travellers seems to have been shortly this. From Alexandria by sea to Berut, nearly the most northernly point which they reached, and the plain of which is exactly opposite to Mount Lebanon, rising at its eastern extremity: from this range of mountains, through the whole pachalic of Acre, southwards

to the sea of Tiberias, Mount Tabor and Hermon: to Sychem (now called Nablous,) and Jerusalem, and Bethlehem. Having thus traversed the whole of Palestine, from north to south, they returned by the same stages to Beirout. We regret that we cannot follow our author step by step through these attractive scenes; but we shall invite the attention of our readers to some of the most important points.

At Antoura, which lies beyond the beautiful valley of Nahrel Kelb, and commands a fine view of the sea, and is a little more to the north than Beirout, is the college connected, at the time of Mr. Jowett's tour, with the London Society for the Conversion of the Jews. There our author met with that well-known and valuable servant of the Jew's Society, Mr. Wolff, to whose services and character he bears high testimony. The circumstances which led, about 100 years ago, to the first establishment of this college at Antoura, are given by Mr. Jowett, from the "*Lettres édifiantes*" of the Jesuit missionaries. The narrative exhibits a specimen of a missionary spirit, kindled (with many errors it may be, but perhaps with much of the true spirit of the Gospel) in an European resident, Monsieur Lambert, one of the five principal merchants who were directors of the French congregation established at Saide.

"This person, having learnt from the missionaries the necessity and advantages of a mission to Ispahan, the capital of Persia, conceived the design of devoting himself to this service; having put his affairs in order, and drawn up his last will and testament, he quitted Saide, with the intention of joining the missionary fathers in Persia. After many vicissitudes, he landed in India, near to Meliapor. Here he visited the tomb of St. Thomas, and took counsel with a religious of the order of St. Augustine; who, having fully considered what might be the nature of his vocation, advised him to go straight to Rome, and there apply to the superior general of the Jesuits. He did this, and was accepted. After two years of novitiate, he was ordained priest, and appointed to Palestine. He quitted Rome with two young Jesuits, who earnestly desired to accom-

pany him. They all three embarked in a vessel destined for Saide or Tripoli; but Providence, which had thus far conducted Father Lambert, and designed to use him for the establishment of a mission to the Maronites, suffered a violent tempest to cast his vessel on the coasts adjacent to a little village called Antoura. The inhabitants, seeing a vessel approach their coast, took it for a corsair; and, without particularly examining what it was, ran and seized Father Lambert, his two companions, and some other passengers, and conducted them before the commandant of the country.

"This commandant was Abunaufel, a Maronite, the most respectable of his nation. The fame of his probity was so great, that Louis XIV. of happy memory, chose him, although a subject of the Grand Seigneur, to be consul of the French nation, and sent him his brevet to that effect.

"It was before this person that Father Lambert and his two companions appeared. Abunaufel interrogated them. In their answers they declared what they were, shewing him the patents of the Reverend Father General.

"Abunaufel readily perceived that these supposed corsairs were missionaries sent him by Providence. He gave them the best reception possible, and lodged them in his house. Their arrival, and the intercourse which he had with them, suggested to him the idea of establishing a mission in his country, in order to give the Maronites of Mount Lebanon that spiritual assistance of which they are so often deprived. He made the proposition to Father Lambert, and offered him a settlement in his own domain; situated in a part of Mount Lebanon called Kesroan.

"Father Lambert, after having consulted the superiors of our Syrian missions, and received favourable answers, accepted, on their part, the offers of Abunaufel. This person kept his word with the missionaries; appointing them a lot of ground sufficient to build a small house with a chapel: he even bore a share of the necessary expenses. Father Lambert was the man chosen by God to be the founder of the mission of Antoura. He opened it with an extraordinary concourse of people, who assisted at the first exercises of the mission. Aided by his two companions, he continued his exertions till death, with indefatigable zeal." pp. 70, 71.

At the town Deir el Kamr, which may be called the capital of Mount Lebanon, as being the residence of the Emir Bechir, prince of the mountains, to whom Mr. Jowett paid a visit of respect, our author's lodging for the night was at the house of a respectable man, to whom he had letters of introduction, and

who appears to have given the party a hearty welcome. But we notice their visit chiefly from its having afforded an instance, the only one Mr. Jowett ever personally met with, of an attention to the comfort of the traveller which prevailed in ancient times, and which was selected by our adorable Lord to convey almost the last assurance of his own condescending care to his people.

"Before supper, the master of the house directed the servant to bring in a large brass pan, full of warm water, in which for the first, and indeed the only time, that I ever experienced such attention, he illustrated the ancient custom of washing the feet of strangers; and no compliment could have been more seasonable." p. 79.

This part of the pachalic appears to be the residence of the Druses; and Mr. Jowett obtained, in his conversations with the Emir, some additional information respecting them. But there is much of mystery purposely thrown around their worship and ceremonies. None but the perfectly initiated are the depositaries of their secrets. Their sacred books, like the alleged "*Secreta Monita*" of the Jesuits, are never shewn to others; the punishment is capital for such an offence: and probably some of their instructions are like one in the above code, "to disavow the authenticity of the copy if it should ever get abroad."

"Yet there are many manuscripts shewn about, purporting to be of this description, procured furtively; and, when they are lent or sold, it is done under promise of secrecy. A set of these books was put in our way, some days ago, for purchase; and the enormous sum of five thousand dollars asked for them! I, for my part, felt sufficiently content with the account given of them, in De Sacy's *Chrestomathie Arabe* and in Niebuhr's *Travels*. Were I to be as a missionary in the midst of them, I should probably make no attempt to penetrate into their mystery: so far as it might hinder the reception of the pure Gospel, I should consider it as so much of Satan's ground, and not go upon it; but should invite them off from it, to walk with me in a plainer path. I entertain no doubt but that God would bless this method, eventually, in His own time: and, when converted, the Druses would, probably of their

own accord, imitate that memorable act of the new converts at Ephesus—bring their books together, and burn them before all men—even though the price of them should be more than fifty thousand pieces of silver." p. 82.

Mr. Jowett found on the premises of the Emir a young native Abyssinian: he was in his childhood carried as a slave to Egypt, but had endured all the persecutions of a Mohamedan master, and remained a Christian. Mr. Jowett narrated to him the circumstance of the Amharic translation of the Scriptures. Of Abu Rumi he seemed to have some knowledge, and M. Asselin he had seen in Egypt. Mr. Jowett was informed by him, that the Abyssinians sometimes *compel* the Mohamedans to turn Christians: the latter are known to act with the same compulsion towards the former: in each case the character of the convert must be of the most doubtful kind. The mere outward reformation of some of the Druses are little better. We subjoin the excellent, though obvious, explanation which Mr Jowett gave of them, in a conversation with Monseigneur Gandolfi, the Pope's apostolic vicar at Antoura.

"One thing noticed by Monseigneur Gandolfi seemed to the company an inexplicable wonder in their character. 'You shall see,' he observed, 'a young man among them, dissolute in the highest degree, given to every vice, and altogether unbridled; yet, on his becoming initiated, in an instant his character is changed to sobriety, and even rigid virtue; instead of drinking wine freely, he drinks water only: his passions are curbed; his vices seem to drop off from him; and he is as strict as before he was licentious.' This description struck the hearers with amazement; nor did they seem to know how to account for it. Some secret principle in the religious theory of the Druses, was what their minds were evidently turning to, as the operative cause of such miraculous conversions. I endeavoured, therefore, to explain them upon a principle which every man, who examines his own heart, may easily descry. Admitting the fact, as stated, to be true, yet it may be nothing more than a change from the indulgence of 'the lusts of the flesh,' to the more dominant tyranny of 'the lusts of the spirit,'—the daemon of pride expelling the daemon of licentiousness. The 'unclean spirit,' as our Lord describes, 'is gone out

of the man:' but, ere long, seven other spirits, still more wicked, enter in; and take up their abode in the restless, unhumbled heart; and 'the last state of that man is worse than the first.' All assented to this view; but, with it, the conversation on this topic dropped." pp. 100, 101.

In Deir el Kamr Mr. Jowett witnessed one among many painful proofs of the undue influence of the rule of the Church of Rome.

"Conversing with my Arabic reader, I said, 'Mr. King and myself wish to sell as many of the Scriptures as we can.' Copies for this purpose, were in the house. He said he was aware of this; but that the sale of them had been prohibited by the Pope. 'In this country,' said he, 'whatever the Pope tells us, we do.' 'But,' I said, 'God commands men to read the sacred Scriptures.' 'I know that,' he replied; 'and I cannot comprehend why the Pope should forbid it—especially as the book is the same version as ours, and so very cheap: perhaps it is that these holy books may not be torn or dirtied by children—they are therefore kept in churches.' 'But,' said I, 'in this family, there is your father: you are five brethren: thus there are six who know how to take care of a book; and, in some families, there are no children, or they are grown up.' 'True, he answered; 'but the people at large are taught to refuse them.' 'Well,' I said, 'God has given us the sun: if Satan put up his hand before it to turn the day into night, would you not think it an act worthy of Satan?' He readily acknowledged this. I bid him apply the comparison to all who would prohibit the reading of the sacred Scriptures. I added—'While you remain willingly under this yoke of ignorance, do you not feel as if you deserved to remain under the Turkish yoke?' " p. 92.

In another conversation with an Armenian priest, the expediency of the monastic vows and the celibacy of the clergy came under consideration. To the objections of the priest Mr. Jowett made the usual replies, urging with success the unscriptural character of these practices. The Armenian was then compelled to argue on the advantages afforded in the convent for study and seclusion, its freedom from worldly distraction, and its leisure for the service of God. To this Mr. Jowett answered:

"'In what way now,' we asked, 'do these converts promote the active service of God? Do the priests here preach the Gospel, at the hazard of their lives?' Is

it to this that their young men are trained? Does their unmarried state, which would give them an opportunity of more easily escaping if their life were sought for, encourage them to stand out boldly on behalf of the Gospel? What, for example, is the state of the converts in Mount Lebanon? What converts are they in the habit of making among the Mahomedans?' 'Are you, then,' he asked, 'come to preach to the Mahomedans?' I replied, 'I will go with you, and preach to them;' but from this answer he manifestly drew back. He asked, what ground had we for supposing that all countries would become Christian—expressing it as his opinion, that the promises of sacred Scripture do not go to prove that all the world will be Christian, but that there will be some Christians in all countries; a sufficient number to stand as witnesses to the truth, and examples to their Heathen or Mahomedan neighbours. 'Is there then,' I asked, 'a sufficient number of converts to Christianity in Mount Lebanon and Syria?' To this he principally answered, that he thought the call to preach the Gospel applied fully to Pagan nations; but that, in these countries, nothing could be done without protection; that the moment any one should begin to preach generally, out of the line which he was known to occupy, he would be put down by the Government. Here he, at once, came to their *magnum gravamen*. We dwelt on the obstacles opposed to the first entrance of Christianity, and its triumphant success in spite of them; endeavouring to show how much we all need the revival of the faith and zeal of the primitive times." pp. 111, 112.

While at Beyrout, which was the head-quarters of our travellers for some time, and from which they made excursions to various places adjacent, for the purpose of disposing of the Arabic and Armenian Scriptures, their principal means of usefulness, it was the daily practice of our author's little company to read the Arabic Scriptures in their family circle; and in the evening frequently some neighbours would come in, and often very interesting conversation would ensue on what was read. We observe, in reading the journal, that the Saturday evening in each week was devoted by them to united and earnest prayer for the Divine blessing on the work of missions; and every first Monday evening in the month for the same purpose, in reference to an enlarged effusion of the Holy Spirit. Chris-

tians in the quiet enjoyment of their domestic blessings might perhaps usefully imitate this practice: such united prayer is certainly calculated to bind together the spirits of religious persons in all countries; and, we may humbly trust, to draw down the fertilizing dews of the Divine blessing, and to minister to a spirit of enlarged zeal, and affection, as well as to personal edification. And what a contrast must the simple, fervent devotions of our pious traveller and his friends, have afforded to the formal and unintelligent services of the neighbouring convents, and the general spirit of worldliness of their occupants!

"How many temptations to sloth, trifling, and sin, does this monastic system furnish! In the performance of their multiplied rites, it is to be feared, the mind can enjoy very little pure and heavenly delight: from the genial influence of friendly and social prayer they are in a manner debarred; for every thing must be done by rule and form, and according to book: the office of preaching not being practiced by them, or at the most very rarely, they are deprived of that powerful impulse to cultivate habits of furnishing and improving their minds, and of cherishing and pouring forth their best affections towards all around them. On those festivals which lead them more peculiarly into contact with the Frank residents of the principal towns, an easy convivial temper is found to be a greater recommendation, than spirituality of mind and conversation. The holy rest of the Sabbath is, moreover, universally profaned to purposes of visiting, and amusements of every description. If to all this it be added, that the spirit of infidelity, in its gradual course from the west and south of Europe into the Levant, finds not much purity of manners to discountenance or power of learning to refute it, we shall have a tolerably complete picture of the melancholy condition of this region.

"The decay of the Romish mission is certainly opening the way for the labours of Protestant Christians: but how loudly does it teach the members of all our rising institutions to fear, lest they, in their turn, should become secular, corrupt, and inefficient. It is, indeed, a solemn call upon us, to look well to our motives and our measures—to endeavour, 'to approve ourselves in all things as the ministers of God; by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour

of righteousness on the right hand and on the left.' " pp. 123, 124.

We must pass over, with regret, the interesting remarks which our author makes on his visit to Sour, or modern peninsular Tyre. They are chiefly intended to verify, and render more intelligible, from a minute and careful examination of the coast, that fearful prediction of the *utter* overthrow of ancient Tyre, contained in the Prophecies of Isaiah and Ezekiel. Mr. Jowett had seen before the ruins of Athens, and the memorials of Egyptian glory in Thebes; and there, he remarks, enough survives to expand the mind with wonder, or to sadden it with regret; but of ancient Tyre there just remains, so to speak, that *utter nothing* which prepares the mind to imbibe the spirit of the prophetic language:—"I will cast thee to the ground; I will bring forth a fire to devour thee: thou shalt be a terror, and never shalt thou be any more." We must content ourselves with referring our readers to the journal itself, for the reasonings by which the author endeavours to reconcile various expressions in the prophecy with the appearances of the site of its fulfilment: such solutions, however ingenious or probable, can only be conjectural; but in the instructive lessons which he appends to his remarks, we must fully agree with him, and shall extract his allusion to our own land.

"The Lord hath purposed it, to stain the pride of all glory! 'Surely if there be on the face of the earth at this moment one nation pre-eminent above the rest 'in ships, in colonies, in commerce,' this is the spot from which the voice of the Judge of Nations should be heard by her—warning her not to be lifted up with pride, or debased by luxury and selfishness; but to devote her merchandize as 'holiness unto the Lord'—liberally embarking her wealth and powerful influence in every benevolent and religious enterprise. Gratitude demands it; and this will be her surest protection." p. 142.

With a mind capable of appreciating all the claims to natural beauty in the scene before him, and enriched by the various combi-

nations of thought and feeling associated with the very names which met his ear, how fair must have been the dawn of the morning which opened on our author in sight of Mount Carmel.

"The first hour of our journey we spent nearly in darkness—wanderers, as it seemed to me, among the mountains; both guides and animals, however, with instructive sagacity keeping the track. At length the pleasant light covered the sky; and, not long after, we arrived at the height which commands the ample plain of Acre. The elegant and lofty minaret of the city appeared at a distance of seven or eight miles, directly before us; in the background, far off, twice as distant as the city, was a noble scene—Mount Carmel dipping its feet in the western sea; and, to the east, running considerably inland; entirely locking up from our view the vale of Sharon, which lies to the south of it.—In the horizon on the left, the sun was rising over the milder mountain scenery, which lies on the road to Nazareth.

"Here, though already three days within the confines of Palestine, I first felt myself on holy ground. We were leaving 'the glory of Lebanon;' and, before us, was 'the excellency of Carmel.' As I descended the mountain and entered on the plain, I was often constrained to give utterance to my feelings, in singing a favourite air, of which the words are *Emitte Spiritum tuum—et creabuntur—et renovabis faciem terræ!* It was the anniversary of my first landing in Malta: eight years have I now been on the Mediterranean mission; and I can truly say, 'Hitherto the Lord hath helped me, and preserved my going-out and my coming-in.' Then, I and my family were alone in the Mediterranean: since that time, more than twenty missionaries have entered on the field; of whom the greater part yet continue in it." pp. 143, 144.

On the Sunday following, Divine Service was conducted by our travellers, in the midst of a small but singular assembly.

"The individuals who composed it were, a British consul—his dragoman, a native of the country—a Maronite priest—a Roman physician—one Greek—one Jew—an English captain of a merchant vessel then in port—my servant, who is under French protection—an American brother missionary—and myself of the Church of England. Mr. Fisk conducted the prayers; and I afterward preached from 2 Cor. v. 17, 'Therefore if any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new.' The whole service was in Italian. Toward the close of my ser-

mon, quoting the verse following the text, I dwelt briefly on the importance of the right exercise of the Christian ministry; pointing out, 'that, till the work of preaching is revived, there is no hope that these countries will be raised from their present degradation and misery; and that this is manifestly the calling and office of the ordained ministers of the country.'

"This was particularly intended for the ear of the Maronite priest, Don Giuseppe; and it was well taken, I believe, by him: he remained after the service, and conversed very affably. He bears a very respectable character; and has had a superior education to many, having spent several years in early life in study in the college at Rome. He appears now to be nearly fifty years old. He has under his pastoral care all the Maronite houses in Acre; but they are not numerous." pp. 145, 146.

In the mosque at Acre, to which our author paid a visit, he appears to have been struck with the Mahomedan ablutions; the fountains playing in basins of marble; the trees waving their branches, with a softness and coolness most congenial to tranquil thought; and the Turks and Arabs, with venerable silvery beards, performing their cleansings with an air of solemn enjoyment and religious precision. Such a scene, we may well imagine, was calculated to make a thoughtless spectator forget that there is in Turkey, and the East generally, amidst all these ceremonial purifications, not only literally much offensive filthiness, but far deeper moral stains than those which the lavatories of the most venerated mosque can cleanse. But if it be true, that

"Ev'n from the body's purity the mind
Receives a secret sympathetic aid,"

still we cannot forget the tendency of these strict ceremonial observances to impede a better sort of purification, and which called down, from a Higher than the poet's Authority, that rebuke on the men of like mind in His day: "Ye fools, and blind, cleanse first the inside of the cup, that the outside may be clean also; ...for the thoughts from within, they defile the man; but to eat with unwashen hands defileth not the man."

The superior of the convent at Nazareth having forbidden our trav-

eller's servant to sell any more copies of the Scriptures, and having told them that all the books should be burned when they were gone, Mr. Jowett encouraged him with this thought: "Giuseppe, there have been *men* put into the fire, who nevertheless came out unharmed: and so it will be with the Scriptures; some may be burned, but good will come, on the whole. We mean no disregard to the superior under whose roof we are living, but this Book is the master of us all." "Very true," he replied, "and all buy it." "Then continue to sell, and fear nothing, for it is the will of God." He did so, adds Mr. Jowett, and no evil came of it, and he was much encouraged.

Mr. Jowett points out the spot from which the men of Nazareth are traditionally reported to have intended to cast our Lord down after his memorable address to them; and from his personal observations he thinks the account sufficiently probable, and correspondent to the sacred text, although the distance is as much as two miles from the city. Maundrell has not hazarded a conjecture on the subject. Mr. Jowett suggests several reasons for the supposed bad reputation of the town of Nazareth. *Nathanael*, in reference to whose question, "Can there any good thing come out of Nazareth?" being himself a man of Cana of Galilee, would not be likely, we may suppose, to have quoted, unless perhaps ironically, as the current reproach of others, the scornful proverb of the Jews, that out of Galilee ariseth no prophet. Mr. Jowett thinks allusion is made, not to this adage, which is generally adduced by commentators in illustration of the passage, but to the circumstance that Nazareth was a resort for persons of vile character.

"The very position of this town might, in some measure, account for its ill character. It was a kind of frontier-town. It was frontier in three directions—toward Samaria to the south; a region notorious for iniquity, and frequent revolts—toward the land of the Philistines on the south-

west—and, on the west, toward the maritime city, peopled by heathens, Acre. Between these three regions and Nazareth there is little more than the broad sweep of the plains of Esdraelon and Acre.—These plains lie more or less at the feet of the mountains of Nazareth; although the plain of Acre does not so nearly approach them, as the plain of Esdraelon. In the rear of Nazareth, northward and eastward, are the peaceful towns and plains of Galilee. Now, in addition to the bad character of the Samaritans, the inhabitants of all the sea-coast were notoriously flagitious. They were left, as we are expressly told (Judges iii. 1--6,) to prove the Israelites, and that the generations of the children of Israel might learn war. An evil neighbourhood this for Nazareth! The men of Nazareth might, in such a vicinity, easily be ensnared into heathenish affinity, (Judges iii. 6.) Their worst characters, fleeing from justice or revenge, would easily find the nearest asylum, at a distance of from twenty to thirty miles, in Nazareth. In every quarrel, or war, between Galilee on the one side, and, on the other side, either Samaria or the Philistines and the inhabitants of the coast, Nazareth would stand the foremost. In commerce with the maritime towns, Nazareth would lie constantly exposed to the temptations to break the Sabbath, mentioned in Nehemiah xiii. 16. Thus, by degrees, might this frontier town become a nest of the very worst characters, and addicted to the worst sins; and its condition would probably be the more notorious, from the contrast which it would form to the better protected and more peaceable inhabitants of the interior of Galilee." pp. 168--170.

We cannot forbear to add, that if there be truth in these conjectures, and they are in a degree confirmed by Whitby in a note on Matt. ii. 23, in which he quotes the authority of Buxtorf and Abarbinel respecting a celebrated thief called Ben-Nezer, in allusion to whom Jesus Christ was, in contempt, called "the Man of Nazareth;" how conspicuously does the circumstance display the condescending love of Him, who, though he was rich, not only became *poor* for our sakes, but consented to expose himself to the contumely and scorn merited by others; fulfilling that word, "The reproaches of them that reproached Thee fell on me." Most truly was it written of him, as Mr. Jowett remarks, that "He made himself of no reputation," and this in reference even to

the temporal circumstances of his condition.

After a visit to the Baths of Tiberias, Mr. Jowett, feeling himself too unwell to proceed with his fellow-Christian travellers to the south of the lake, where the river Jordan issues from it, retired to seek a little shade by the side of a small fragment of ruins. Here he writes with equal piety and tenderness of emotion:

"The composure which came over my feverish spirits at this hour was inexpressibly refreshing. I laid myself down upon the ground; and, resting my head upon a stone near me, drew a little coolness from the soil: while the simple train of reflections, which naturally sprung up from the scene around me, added much to my enjoyment. At a great distance to the north, was the mountainous horizon, on the summit of which stands Safet, glistening with its noble castle: it is not improbably supposed that our Saviour had this spot in his eye, and directed the attention of his disciples to it, when he said, 'A city that is set on a hill, cannot be hid:' for it is full in view from the Mount of the Beatitudes, as well as from this place; and indeed, seems to command all the country round to a great extent. Tracing, at a glance, the margin of this simple lake, on the opposite or eastern side, the eye rests on the inhospitable country of the Gadarenes—inhabitable to this day; for my guide, after long silence, perceiving my attention directed that way, begins a long tale about the dangers of that part, the untamed and savage character of the mountaineers, and the extreme hazard of attempts to visit them: few travellers, in fact, venture there: but, seeing that his account is not very congenial to my feelings at this moment, he has dropt his story. Close above my head, an Arab is come to spread upon the ruins his tattered clothes, which he has just washed in the lake, that they may dry in the sun: and, at a distance just perceivable is another indolent peasant, sauntering by the water's edge, and singing at intervals a poor Arab song; which, though not 'most musical,' has nevertheless the charm of being 'most melancholy.' But that which awakens the tenderest emotions on viewing such a scene as this, is the remembrance of one, who formerly so often passed this way; and never passed without leaving, by his words and actions, some memorial of his Divine wisdom and love. Here, or in this neighbourhood, most of his mighty works were done: and, in our daily religious services, we have read, with the most intense interest, those passages of the Gospel which refer to these regions. However

uncertain other traditionary geographical notices may be, here no doubt interrupts our enjoyment, in tracing the Redeemer's footsteps. This, and no other, is the Sea of Galilee—in its dimensions, as I should judge, resembling exactly the size of the Isle of Malta, about twenty miles in length, twelve in breadth, and sixty in circumference. Here Jesus called the sons of Zebedee, from mending their nets, to become 'fishers of men.' Here he preached to the multitudes crowding to the water's edge, himself putting off a little from the shore in Simon Peter's boat. But there is not a single boat now upon the lake, to remind us of its former use. Yonder, on the right, must have been the very spot, where, in the middle of their passage from this side towards Bethsaida and Capernaum, the disciples were affrighted at seeing Jesus walk upon the water—where he gently upbraided the sinking faith of Peter—where he said to the winds and waves, 'Peace! be still!' and the sweet serenity which now rests upon the surface is the very same stillness, which then succeeded. Here, finally, it was, that Jesus appeared, the third time after his resurrection, to his disciples, as is related by St. John (chap. xxi. :) and put that question to the zealous, backslidden, but repentant Peter—'Simon, son of Jonas, lovest thou me?'—one question, thrice repeated; plainly denoting what the Saviour requires of all, who profess to be his: and followed up by that solemn charge, 'Feed my lambs—Feed my sheep!' While I gaze on the scene, and muse on the affecting records connected with it, faith in the Gospel-history seems almost realized to sight; and, though I cannot comprehend that 'great mystery of godliness, God manifest in the flesh;' yet, believing it, all my feelings of wonder and adoration are called into a more intimate exercise." pp. 174—176.

Mr. Jowett's indisposition continuing, Capernaum and Bethsaida were visited by Mr. Fisk alone. Bethsaida exists in little more than in name; "Capernaum, which was exalted to heaven," has now scarcely a relique to attest its former existence.

The visit to the Mount of the Beatitudes is too interesting to be omitted.

"Saturday, Nov. 15, 1823.—At early dawn we set off from Hattyn; to ascend the Mount of the Beatitudes. The road was steep, but very shady and refreshing; and, as we went, we read aloud the first twelve verses of the fifth chapter of St. Matthew, and the thirteenth chapter of the First Epistle to the Corinthians. Our minds were raised to the enjoyment of those heavenly truths. We could not but

feel how infinitely inferior all the maxims of sages and philosophers are, to those brief and simple descriptions of the graces of humility, meekness, gentleness, purity of heart, and patience; of faith, hope, and love!

"Why is it," I asked, "that the very scenes become endeared to us, as we read the portions of sacred Scripture relating to them; so that they are rendered much more lovely than mere scenery could make them?" My companion illustrated the feeling of religious association aptly, by putting the case of two amiable persons, 'for both of whom,' he said, 'we might conceive a very warm affection; but, if one were pious, and the other not, how far more congenial would our attachment be to him, whose heart was one with ours in the love of God! He is, in the truest sense, our friend—a friend, in common with us, of God—a friend for eternity! We may know him only for a short space of time on earth, but we shall know him here after for ever. So, to compare inanimate things with spiritual, our attachment to this spot is heightened by the remembrance of the Divine discourses once uttered here, and which seem to make it hallowed ground: there are other scenes equally or more lovely, in the various countries which we have visited; but, to this, we are united by a kind of religious endearment.'

"With such reflections we entered the plain of Galilee, at its east end. Being arrived at this elevated plain, we find that the Mount of Beatitudes, which closes as it were a kind of barrier on the east, is not on this side so high as on the other side it appeared to be. The plain, in fact, rises at the end by a gentle slope into two small hills, on either of which it is probable enough that our Saviour sat when he delivered the sermon on the mount. They are nearly close together, and would take a person not more than five minutes to ascend them. The plain itself abounded in flowers; and, although we were not able to say, that, among these, we could discern 'the lilies of the field' to which our Saviour directed the thoughts of his hearers, yet my eye was particularly delighted by the sight of a flower not very common in England, the purple autumnal crocus. I have observed it flourishing, at this season, in every part of Mount Lebanon: and here, at this moment, it was expanding its beautiful petals to as bright a sun as ever lighted up the blue firmament. And if our Heavenly Father so clothe the grass of the field, will He not much more clothe us? Have not we that same evidence of His care, exhibited to our senses on this unexhausted soil, which the Apostles themselves had? It was impossible, supposing this to be the spot, or near to it, where these words were uttered, not to seek some collateral proof, which, however faint, might serve to illustrate the topography of the scene." pp. 186—188.

At Nablous (or Sychem,) the city of the Samaritans, Mr. Jowett visited the Samaritan priest. But it was not without considerable difficulty that he obtained from him a sight of the celebrated Samaritan MS. of the Pentateuch. Dean Prideaux, in his Connection, has condensed most of the conjectures of the learned in reference to this precious document: we refer to Mr. Jowett's journal for any additional information. The priest pointed out the spots on the Mounts Ebal and Gerizim where the curses and blessings were pronounced; and, with reference to the imputation of the Samaritans worshipping the dove (noticed by Prideaux and others,) the priest declared it to be a "falsehood, and calumny of their enemies."

After a short stay in Samaria, Mr. Jowett at length proceeded, through Bethel, on his journey to the holy city. We may naturally suppose that his expectations were excited to the highest pitch, as the uncultivated state of the hilly tracts from the rocky height of Beer announced it as not far distant. He appears to have been much struck, in common with almost all other travellers, with the exceeding beauty of its position, and the glories which yet remain of that once exalted city. The scenery around is unchanged. Mount Zion and the Mount of Olives are yet beheld by the traveller. No lapse of time has plucked up from their base the "everlasting hills." "*They may not be removed, but abide fast for ever,*" and furnish to the traveller the vivid emblem of that security which Jerusalem had before she cast off His protection who had promised, "As the mountains stand round about Jerusalem," even so to "compass round his people for ever."

But the distant view of Jerusalem is all the glory which it now retains: and even in that view the "elegant proportions, the glittering crescent, and beautiful green-blue colour, of

the mosque of Omar," which is its present prominent beauty, form the most forlorn features in the scene, as occupying, or rather usurping the place unoccupied by the "temple of the Great King;" and appearing, to use Mr. Jowett's application of the prophetic figure, the "abomination of desolation standing in the holy place, where it ought not."

Mr. Jowett, on first entering the city, seems to have been suffering greatly from fatigue, and those unpleasant exactions which attend the employment of the Arab guides, and it was some time before he could realize the emotions which his situation was calculated (except from the impoverished and debased state of the city itself) so strongly to excite.

"When, however, the evening had closed, and the hour for retirement, devotion, and repose arrived, all that I had ever anticipated as likely to be felt on reaching this place, gradually came into my mind, and filled me with the most lively consciousness of delight at being in Jerusalem. 'This—I thought—is no other than the City of David. Hither, the Queen of the South came to hear the wisdom of Solomon. Isaiah here poured forth strains of evangelic rapture which will glow with unspent warmth till the end of time.—Here, the building of the Second Temple drew from the beholders mingled shouts and tears; and, here, was that very Temple, made more glorious than the first, by the entrance of the Desire of all Nations, the Messenger of the Covenant! Here, after he had rebuilt the temple of his own body, he began the wondrous work of raising a spiritual temple to his Father; shedding abundantly upon his disciples the gift of the Holy Ghost, for which they waited in this very city; and then sending them forth as His witnesses to the uttermost parts of the earth.'

"Such were the principal thoughts, with which I had for some months associated this visit; and, now, all were gradually presented to my mind." pp. 209, 210.

We cannot omit the following remarks respecting the "holy places," because it appears to us the precise feeling which should occupy the mind of the Christian in reading the author's own narrative. Mere sentimentalism is far out of place amidst scenes and recollections like these.

"I felt, I confess, no particular anxiety to see what are called the 'holy places.' Many have hastened to offer their first devotions at the Sepulchre of our Lord: so far from having this desire, I feel somewhat of repugnance at the idea: it is enough for me to know, that I am not far from that scene—that Gethsemane, and Calvary, and 'the place where the Lord lay,' are all so near to me, that I can truly say, I am dwelling in the midst of them. All this, too, my heart can better conceive in the stillness of the night-season, than by the light of day. And He, who suffered here, still lives—'Jesus Christ, the same yesterday, to-day, and for ever!'—Spiritually He is as near to me, as he would have been had I seen him, this very day, at the ninth hour, expiring upon the cross: the blood then shed is still fresh in its efficacy, and 'cleanseth us from all sin.' If to have come hither should prove the means of raising me one degree higher in love to this adorable Redeemer, I would be thankful: but let me remember, that He desires us chiefly to view him with the eye of faith; and that, although 'we see him not' in the flesh, 'yet, believing, we may rejoice in him with joy unspeakable and full of glory.'" pp. 210, 211.

Our author's time at Jerusalem was occupied chiefly in visiting the various convents* and monasteries; in conversations with the patriarchs and ecclesiastics; in the distribution of the Scriptures; and in noting (which he must have done with great diligence, and we doubt not fidelity and accuracy) the state of the population† in reference to intellectual and religious matters. Of these, at the close of the journal, he furnishes a lengthened and most melancholy account. He also employed himself in the composition of a tract, more immediately for the use of the people

* The number of these is stated, in a note at the end of the journal, to be thus: thirteen Greek convents, of which some are for monks, and others for nuns; three Armenian, two for monks, and one for nuns; two Coptic; one Abyssinian; one Latin, with another religious house attached to it. In all, twenty-one.

† Professor Carlyle had stated the population of Jerusalem at 15,000; consisting of 9000 Mahomedans, 3000 Jews, 2000 Greeks, 600 Latins, 200 Armenians, 100 Jacobites or Syrians, and two or three families of Copts, or Maronites. Mr. Jowett disputes the accuracy of Hasselquist's estimate of 20,000, and confirms the former.

around him, on the Holy Spirit, which—contrary to the plans of most travellers, who would have left a sedentary work like that till their return—Mr. Jowett felt it more important to compose in the midst of the scenes and people where its distribution was intended, and where the impression of the value and necessity of the Divine influences would be peculiarly vivid. The Poet Gray justly remarks, in one of his letters to West, "One line written on the spot, is worth a cart-load of recollections."

Many of the conversations with the Greek monks and higher ecclesiastics must have been highly interesting, but that with the Bishop of Nazareth, at the convent of the Holy Cross, we cannot omit.

"The Bishop was inquisitive to know of what rite my servant was. I gladly availed myself of the opportunity of explaining to him in what light I regarded these differences. The youth, I told him, is by profession of the Latin Church: but I did not, in taking him into my service, inquire into that matter; but merely desired him, in the morning and evening, to come to us, when we read the Bible and pray together: to which he never made the least objection; but, on the contrary, seems to be pleased with it.

"The Bishop was very attentive, and spoke little; so that, as I feared to appear to trespass on his feelings, the conversation was often suspended. Indeed I thought I perceived a great degree of dejection on his countenance.

"Presently, it being three o'clock, our attention was roused by the voice of the Mowadden from one of the minarets, calling the Mahomedans to their usual prayers of that hour. The Bishop mournfully turned to me, and exclaimed *ὦς πότῃ*, 'How long!' His few and simple words quite sunk into my heart. I said it was truly painful to hear that voice in the Holy City; and that I viewed with sincere sympathy the present distresses which they suffer. 'Our sins!' he slowly replied, 'the measure of our punishment is not yet filled up.' I could only assent by the motion of my head.

"I then acquainted him that I was writing a tract, in which I wished to address his nation in as consolatory a manner as I could; but added, 'It will not all of it be consolatory.' He plainly took my meaning, as one who saw that it was impossible to speak, agreeably to truth, of a suffering nation, without also saying something concerning their sins. Yet I never

felt more, than I did at this interview, a desire to address them with tenderness; and that verse (Isaiah l. 4.) was brought with fresh feeling into my memory. 'The Lord God hath given me the tongue of the learned, that I might speak a word in season to him that is weary.' How difficult to do this! It is easy to chide, with justice; but it is a high attainment, learned only in the school of suffering, to reprove with a merciful spirit. Neither may we rebuke an elder; and the tract must speak to many bishops and dignitaries, whom I am bound rather to entreat as fathers.

"To his expression, which he would ever and anon sigh forth—'How long! Lord, how long!'—I at length made some reply, drawn from the interpretation of prophecy. He listened with great interest; for on no topic is it more easy to gain an eager ear in the East, than on the mysterious and unknown future. I limited myself, however, to general allusions to the period of 1260 years, now apparently drawing to its close; and endeavoured to exhibit also, some of those 'signs of the times,' which indicate the approach of an important crisis—particularly mentioning the Bible Society, and the system of general education. As I described the convulsions which shake the continent of Europe from the west to the east, he mentioned the affairs of Spain as being settled; and seemed, therefore, to infer, that no good had resulted from that movement. After noticing that the revolutions in the West had been conducted very much by men who disbelieve the Christian Religion, I asked whether it might not be part of a merciful dispensation, not to suffer such men to attain all that they grasp at, lest they should overthrow Christianity. He entered into this view; and seemed fully sensible, that change, without Christian principle, was always to be mistrusted. I seized the moment to press again the unspeakable advantage of the labours of the Bible Society—filling the world with Divine Light, at the moment when the nations appear restless for innovation. On this topic, it is peculiarly grateful to find the Greek Church favourable.

"I retired from this interview with spirits unusually depressed. I had felt, throughout the whole conversation, that my heart was drawn in contrary directions—on the one hand, by emotions of pity for these suffering Orientals; and, on the other, by a view, every day augmenting, of their sinful blindness and unchristian superstitions. While humanity pleads for them, Christian faithfulness cannot acquit them as innocent." pp. 240—242.

We could willingly accompany our author to the Pool of Siloam and the Garden of Gethsemane,

and "as far as Bethany;" but we can only glance at these interesting scenes. He quitted the city on the 15th of December, after a stay of about a month. The questions which he addressed to his own heart, on taking his last view of its towers from the hill over against it, are such as should conclude every Christian's undertaking.

"While the servants went on, I rode to a fair green spot, and turned my horse's head round, that I might enjoy a few moments' solitary meditation in the view before me. Surely no traveller would fail to snatch such a moment! with little bodily strength and through a variety of scenes in which troubles had been anticipated, though none had been experienced, I have thus succeeded in accomplishing the pilgrimage to the Holy City. 'What good,' I thought, 'has my visit done here? Who will be the better for it? Here—where the Saviour bled—how have I requited his love?' These thoughts rapidly passed through my mind, raising such pensive feelings as I am no stranger to. 'I feel that I have done almost nothing; and even if, humanly speaking, I had done much, yet I must before my master acknowledge that I am an unprofitable servant. But it is now too late to amend this visit; for the time is past, and I must bid farewell to Jerusalem. The noon-day sun shines strong and bright upon the city, and seems to mock its base condition. What a contrast between its aspect at this distance, and its actual state! Here the smaller objects not being minutely discernible, the glowing strains of David seem as true and lively as they were when they first answered to the touch of his instrument of ten strings—"Beautiful for situation, the joy of the whole earth is Mount Zion." Still, there seem to be her towers, her bulwarks, and her palaces challenging our admiration. But I have now, for more than twenty days, known that these are not the towers or the temple of ancient times. At every step, coming forth out of the city, the heart is reminded of that prophecy, accomplished to the letter, "Jerusalem shall be trodden down of the Gentiles." All the streets are wretchedness; and the houses of the Jews more especially (the people who once held a sceptre on this mountain of holiness) are as dunghills.'

"While I gazed, my eyes filled with tears till I could look no longer. The frequent ejaculation of the Bishop of Nazareth came into my mind—"Lord, how long!" I thought, too, of those Brethren, from whom I had just parted, and for whose sakes I had an additional motive to pray, 'Peace be within thy

walls! I then suddenly broke off from this multitude of thoughts, which was growing too painful for me; and, pursuing my journey, I felt by degrees as though my present mission was, in some sense, accomplished; and began to indulge, more warmly, the hope of returning to my family in peace." pp. 269—271.

We have left ourselves no space to comment on the Biblical illustrations, which our author could not fail to collect in these scenes. Some of them involve nice criticisms; but we still think him, in common with most, if not all, Oriental illustrators, fanciful in the application of some texts—a circumstance which we noticed in our review of his former volume.

We must also content ourselves with merely noticing the Journal of Mr. Greaves, who, while Mr. Jowett was engaged in his visit to Palestine, was proceeding, for a similar object, to Tunis, Biserta, Suse, and other parts of the Barbary states, and engaged in those investigations which might be calculated to assist the operations of the Church Missionary Society in that quarter, as well as in dispersing the Scriptures. We regret to find, what, however, was naturally to be expected, that in many instances the sacred Book was rejected; the modern Jews, like their forefathers, "judging themselves unworthy of everlasting life," and dashing the cup of salvation untasted from their lips. The slave-market there, and also the violations of the Sabbath by those of the European residents whose religious creed ought to have taught them better things, cannot but be noticed with grief. There is one bright exception to this latter evil, in the case of the British Consul, who is said to close his doors on the Sunday to every visitor. He experienced many difficulties in consequence of his religious habits, and of his care to preserve his family from the evil of bad example. He would not permit his children to learn the language of the country, in order to preserve their minds untainted by

the oaths, and indecencies of expression, to which they would be exposed. With this exception, and a few more, which are rather inferred than stated, the region visited by Mr. Greaves appeared dark indeed, and uncheered by any consolatory prospect. Would that this journal might be the means of leading some Christian Marius to revisit the ruins of Carthage, with the self-devoting zeal of an apostle and martyr, to plan and execute deeds worthy of more than classic fame, for the spiritual benefit of millions yet unborn! One third of the volume before us contains a most valuable body of Remarks and Suggestions, which the author offers to the Society whose representative he is, and to the Christian public at large, as presenting, in a condensed form, the impressions made on his own mind, with regard to the natural, civil, and religious state of Syria and the Holy Land; the past measures which have been adopted for the illumination of the natives; and those which, if encouraged for the future, may, with great probability, be crowned with eventual success. He has availed himself of some of the excellent instructions issued to the Catholic missionaries, on many of the plans acknowledged in common by the Catholic and Protestant churches—such as the education of youth, and the strictest attention to personal holiness, that branch of it particularly which involves purity of life and manners—and has quoted passages from the Rules of the College established in Mount Lebanon (entitled *Regulæ Seminarii erecti in Monte Libano ab Urbano P. P. VIII. dat die 30 Julii, anno 1625*), to the value of which we cannot but give our tribute of most cordial approbation, with the addition only of the fervent wish ‘*O si sic omnia!*’ And, above all, would that the zealous missionaries from the Church of Rome had given the Scriptures to their converts! Then, by the blessing of God, very different had been the issue. Our readers will not regret the introduc-

tion of one extract, on the recommendation of Spiritual Exercises.

“ Since neither he that planteth is any thing, nor he that watereth, but God who giveth the increase, it is necessary that the missionaries seek to obtain from Him, both the spirit of Apostolical labourers, and likewise the good success of their labours. Let them, therefore, always walk before him. To Him, let them frequently lift up their hearts. Especially, once in the year, let them, for the space of several days, withdraw themselves from every other business;” and give themselves to spiritual exercises, exclusively occupied in the contemplation of things heavenly. If not at too great a distance, they are to observe this sacred leisure in the nearest monasteries of their residence, those especially pertaining to the congregation of Mount Lebanon. In the year of their electing the Prefect, let them come together into one place, and let these spiritual exercises precede their election. And that they may continually grow in the Spirit, let them, twice at least daily, be occupied in mental prayer and in the reading of holy books.” pp. 340, 341.

Mr. Jowett's suggestions generally display a very observant mind, and have been formed from a careful comparison of the state of things in the countries he last visited, with those of which he had enjoyed previous opportunities of acquiring a correct knowledge. There are, of course, some points on which all his readers would not be able to speak their opinion in his words.

Without, however, entering upon any of these dubious points, we ardently hope that his valuable suggestions may have the effect of stirring up many to undertake the work of missionary enterprise. He notices in his preface various countries which still need an investigation like that furnished in the present journal: Modern Greece, Turkey in Europe and Asia, Arme-

“ * This is a very interesting practice, provided for by the Church of Rome. Persons would thus retire from worldly cares for ten, fifteen, or twenty days or longer: paying a sum of money sufficient for their maintenance to the guardian of a monastery. An establishment of this nature existed in former times in Malta, at the south-west part of Florian: the building still remains.”

nia, and the neighbouring regions, Persia, Arabia, Egypt and Nubia, Abyssinia, Barbary, and the *Papal States themselves*. May such intelligent and truly Christian travellers as our author, be raised up to view these lands; and missionaries as duly qualified be found to follow them into the fields of sacred labour! But, among all the spheres of exertion which he has mentioned, no one surely, from its past history, and from every association of thought and feeling and obligation with which it is connected, can be so deserving of attention and effort as that where Mr. Jowett has recently led us.

The present spiritual condition of what was once the "holy Land," is most affecting and deplorable. This once highly privileged country has become one of the darkest spots on the face of the globe—a real "Bochim," "the place of tears." The equity of that Divine administration which has poured forth for Jerusalem the dregs of so bitter a cup, no Christian will for a moment impugn: it is but to point to the great national sin of her children, to shew the justice of every infliction of God's displeasure upon her. But to refuse to feel the deepest sympathy in the condition of that most glorious and most favoured, but now most abject and degraded, city, is impossible.—The winds of heaven have long howled in mournful anger on her once fair, but now desolate, places. Its lightnings have riven, and its thunders rolled over, her once peaceful and goodly structures; and the visitations of Divine Providence have left, in the spiritual, even more than in any other sense of the term, "not one stone upon another which has not been thrown down." The words of her most evangelical Prophet have been amply and affectingly illustrated, and we may with truth acknowledge, "This is a people robbed, and spoiled;" "They are all of them snared in holes, and hid in prison-houses." The iron hand of

the earthly oppressor* has in many cases united with the still more despotic influence of the god of this world, in blinding and bowing them down to the dust: and added to this is the more grievous and more criminal *neglect of Christendom*; so that "they are for a prey, and none delivereth; for a spoil, and none saith, Restore!" It is in such visits as those of Mr. Jowett's, and the attempts for their spiritual welfare to which they lead, that the reproach begins to be wiped away.

The Christian church has indeed, as we have before observed, made occasional efforts for the relief and recovery of "the seed to whom the promises were made;" but they have been for the most part tainted by the errors of the particular community with whom they originated.—The one principal error which has, in a very great degree, impeded the utility of the Catholic missions, has been already noticed,—their not freely granting the Scriptures to the people;—for although the Romish church did allow a translation of the Bible to be made into the universal language of Mahomedanism, the Arabic, yet that work was intended solely for the clergy of their missionary establishments, and not for general distribution.

But it has appeared to us that another cardinal error of the Romish church, and one to which their want of success in their missions has been mainly attributable, is the peculiar character which the Gospel, as delivered through their authorized interpreters of it, must assume in the eyes of their people. There is so much in the services and ministrations of that church (and we may add, of the Greek church also) calculated (unintentionally no doubt) to

* There are in the volume before us many proofs, in the exactions of the governors and the oppression of the Jews, of the threat in Deut. xxviii. 66: "Thy life shall hang in doubt, and thou shalt fear day and night, and shalt have none assurance of thy life."

avert the thoughts from Him who is *the one Mediator* between God and man; so divided a homage and so broken a reliance produced, from the continual appeals to the auxiliary intercessors, whom that creed has felt itself bound to invoke—to say nothing of the questionable character of some of its saints—that, when we find an exclusive and continual exaltation of the Crucified One, not in symbolic representation, but in fervent and affectionate but simple words, language addressed not to the eye but to the heart, made the sole condition of the promised blessing, we cannot wonder at the small measure of success which has hitherto attended most of the Catholic missionary efforts in Palestine and its vicinities. Surely it is not marvellous that the beating storm is still felt, and the desolations of her spiritual captivity are yet mourned over, by Zion, if He who is the sole “hiding-place from the wind, and the covert from the tempest,” He who alone “bringeth the captive out of the prison-house,” and “comforteth all their waste places,” has not yet been undividedly and fully proclaimed. This is the true secret of Missionary success: this is the direction in which our Lord’s own declaration points, “And I, if I be lifted up from the earth, will draw all men unto me.”

We have been struck with the coincidence of testimonies to this truth from all the labourers in the field of missions. The journal of Mr. Jowett adds one more to the number.—“I find,” he says, in his journal at Deir el Kamr, where he has been explaining the simplicity of the Gospel scheme of salvation “that the more simply this truth (the death of Jesus Christ) is told, the stronger the case appears to them, and the more strongly does it affect my own mind. This grand view throws all controversial matter into the background.”—May, then, this affecting truth be the simple, but sublime and efficacious, theme of all future mis-

sionaries! Within the very walls of Zion may her children look on Him whom their forefathers pierced, and mourn! There is Jerusalem in her desolation; there are the remnants of the family of Abraham, “attainted and despoiled of its heritage, but not extinct; still lingering, a part at least, upon the paternal estate; anxious to be found on the spot at the moment of the appearance, daily and hourly expected, of their Deliverer and Restorer; or, in the event of their death, fondly deeming it meritorious to be gathered to the grave of their fathers.” May the time soon come when this attainer shall be purged away; when, what Mr. Jowett, in the fine exordium of his book, beautifully calls the “Divine nobility of the race, as energetically sketched by the Apostle (Rom. ix. 4-6,) that majestic train of titles, such as no master of heraldry ever pronounced before; that splendid record of privileges and distinctions, such as no country, not the proudest, can present,” may be again restored; and it may again, in the New-Testament signification of the term, be said of them, “They are Israelites: to them pertaineth the adoption, and the glory, and the covenants, and the giving of the Law and the promises: theirs are the fathers; and of them, as touching the flesh, Christ came, who is over all God, blessed for ever.”—Then, though long “trodden down of the Gentiles,” Zion will arise and shake herself from the dust, and be beautiful as “a dove that is covered with silver wings, and her feathers like gold.”

Practical and internal Evidence against Catholicism, with occasional Strictures on Mr. Butler's “Book of the Roman Catholic Church;” addressed to the Impartial among the Roman Catholics of Great Britain and Ireland.

By the Rev. J. BLANCO WHITE.
London; 1825. 9s. 6d.

THE subject of Popery has within the last year been agitated, with a vigour not perhaps to be paralleled at any period since the Reformation. The opposition of the Catholic priests in Ireland to the promiscuous circulation of the Scriptures among their flocks, and the proceedings in Parliament relative to that long-divided country—and we may add, perhaps, the publication of Dr. Southey's "*Book of the Church*"—have been among the more prominent causes of this renewed controversy; the result of which, we would trust, may, by the blessing of God, produce new accessions of triumph to the cause of pure and undefiled religion; for which, and not for the mere name and honour of any sect or party, the true Christian will ever be mainly anxious.

Respecting the true character of the ecclesiastical and theological system which has given rise to the present, and to innumerable former controversies, Protestants of every name and rank ought to be well informed. The actual power; the possible, though we hope not very probable, extension; and the very existence of Popery, ought to be viewed by them with feelings the farthest removed from concurrence or indifference. The best of men, the most staunch friends of the Reformed churches, may indeed differ, and differ conscientiously, as to the actual state of the Roman Catholic church, its augmented or diminished potency, its moderated or acerbated spirit, and the best means for rescuing the world from its withering grasp; they may discuss among themselves, with a fair latitude, the relative merits of perpetuating or abolishing, of extending or abridging, penal enactments and civil disabilities, as instruments of repression or conversion; but respecting the evil effects, doctrinal and practical, social and political, temporal and spiritual, of the system of Popery,

there ought to be but one opinion and one voice. We will add, as little difference ought there to be as to the duty of cherishing, towards those whose errors they oppose, a spirit of candour, of conciliation, and of good will; which, we regret to say, has not always pervaded the litigants on either side.

The late controversies have been of a very mixed character: they have extended to numerous ramifications of fact and fiction, of history and chronology, of doctrine and discipline, of duty and policy, with we know not how many more points of zealous litigation. We had meditated preparing for our readers a brief view of some of the chief points more immediately brought under examination by the contending parties in the late and pending controversy; but, after reading some dozen or fifteen of the publications on the subject, and making a list of perhaps as many more, we gave up the search—we will not say in despair or in disgust, for our duty requires that we should not spare a little pains, especially on such a subject, if the result would be profitable or interesting to our readers—but from a conviction that reams of controversy are not necessary to a sufficient understanding of the real merits of all that is religiously important in the great questions at issue between the Catholic and Protestant churches. A scripturally educated people; a people able to read and to think, and permitted to have free access to the word of God for instruction; are not in any great danger from the worst errors of Popery. Indeed, the Catholic priesthood themselves give the most convincing attestation to this conclusion, from their avowed zeal, in order to retain the laity within the trammels of their church, in forbidding the indiscriminate right of Scriptural reading, private judgment, and free discussion.

Under this general impression we shall at once cut short the whole controversy, and spare both ourselves and our readers a long list of

title-pages, and a galaxy of opinions and quotations; and present to their notice one work only on the subject, from the mass of publications with which the press has lately teemed, so as to cause both readers and reviewers to "toil after it in vain."—Some of these works are merely ephemeral: others, we ought in justice to state, have been compiled with considerable research and ability, and may be perused with interest, for their facts or arguments, even if the reader should not coincide in their conclusions: but, to our minds, far the most important of them all is that which we have selected for the present notice, and to which we should have devoted a somewhat lengthened article, had not the extent of our Review of Mr. Jowett's *Researches* rendered it impracticable within our present limits, and the popularity of the work itself made it unnecessary. Such an exposure of Popery from the pen of one who was once a Catholic clergyman, is a document of great interest; and, we would trust, will be of extensive utility, not only in confirming Protestants in their holy faith, but in opening the eyes of many who have hitherto blindly followed the dictates of a supposed infallible church. Our readers will thank us for promising that our notice shall consist chiefly of extracts from the work itself.

The arguments in Mr. White's publication being closely connected with his own personal experience and testimony, it may be proper to premise, that he must have had ample opportunities of becoming acquainted with the merits of the system which in no feeble terms he reprobates and explodes; for to his name is appended a list of degrees, titles, and appointments,* which

* "M. A. B. D. in the university of Seville; Licentiate of Divinity in the University of Osuna; formerly Chaplain Magistral (Preacher) to the King of Spain, in the Royal Chapel at Seville; Fellow, and once Rector of the College of St. Mary a Jesu of the same town; Synodal Examiner of the Diocese of Cadiz; Member of

prove, that, in listening to his remarks, our information is at least derived from an authentic and authoritative source: so that, unless we disbelieve his testimony, which there is not any ground for doing (and indeed it is indissolubly bound up with facts and arguments which cannot be questioned,) we must come to the conclusion that the "practical and internal evidence against Catholicism," without one word of further argument, is utterly fatal to all its loudly boasted claims. To some of our readers it may be an argument in favour of the book, and to others against it, that the writer is hostile to what is currently called Catholic Emancipation; but to both classes its theological and ecclesiastical bearing is important, however much they may differ as to this much-agitated question. The following is the substance of the author's autobiographical detail.

"I am descended from an Irish family, whose attachment to the Roman Catholic religion was often proved by their endurance of the persecution which, for a long period, afflicted the members of their persuasion in Ireland. My grandfather was the eldest of three brothers, whose voluntary banishment from their native land, rooted out my family from the county of Waterford." pp. 2, 3.

"My father combined in his person the two most powerful and genuine elements of a religionist—the unhesitating faith of persecuting Spain; the impassioned belief of persecuted Ireland. He was the first of his kindred that married into a Spanish family; and his early habits of exalted piety made him choose a wife whom few can equal in religious sincerity." pp. 3, 4.

"Such were the purity, the benevolence, the angelic piety of my father's life, that, at his death, multitudes of people thronged the house to indulge a last view of the dead body. Nor was the wife of his bosom at all behind him, either in fullness of faith or sanctity of manners.—The endeavours of such parents to bring up their children in conformity with their religious notions, may, therefore, be fully conceived without the help of description.

"No waywardness of disposition appeared in me to defeat or obstruct their labour. At the age of fourteen all the

the Royal Academy of Belles-Lettres, of Seville, &c. &c.; now a Clergyman of the Church of England;—Author of *Doblado's Letters from Spain*.

seeds of devotion, which had been assiduously sown in my heart, sprung up as it were spontaneously. The pious practices, which had hitherto been a task, were now the effect of my own choice. I became a constant attendant at the congregation of the Oratory, where pious young men, intended for the church, generally had their spiritual directors. Dividing my time between study and devotion, I went through a course of philosophy and divinity at the university of Seville; at the end of which I received the Roman Catholic order of sub-deacon. By that time I had obtained the degrees of master of arts and bachelor of divinity. Being elected a fellow of the college of St. Mary a Jesu of Seville, when I was not of sufficient standing for the superior degree of licentiate of divinity, which the fellowship required, I took that degree at Osuna, where the statutes demand no interval between these academical honours. A year had scarcely elapsed since I had received priest's orders, when, after a public examination, in competition with other candidates, I obtained the stall of magistral, or preacher, in the chapter of king's chaplains, at Seville. Placed, so young, in a situation which my predecessor had obtained after many year's service as a vicar, in the same town, I conceived myself bound to devote my whole leisure to the study of religion." pp. 4-6.

Shortly after this period he began to doubt the truth of Christianity; till at length he verged to the very precincts of Atheism. We shall transcribe this part of his narrative at length, chiefly for the sake of the solution appended to it. The Church of Rome incessantly accuses Protestantism of being the "magna pars" of infidelity; but we believe the direct reverse is the fact; and that, in a given number of educated individuals, in a tolerant Protestant or an intolerant Catholic country, though more may confess themselves to be Deists in the former than in the latter, a larger number really exist in the latter; having for their wretched excuse not only the current arguments common to both parties, but the superadded and deeply-rooted impression of Popish error, superstition, and mummery, identified from their childhood with Christianity; from which source of prejudice the Protestant is free. The unexpected and appalling disclosures produced by the French Rev-

olution are the strongest corroborations as to this fact.

"That immorality and levity are always the source of unbelief, the experience of my own case, and my intimate acquaintance with many others, enable me most positively to deny. As to myself, I declare most solemnly that my rejection of Christianity took place at a period when my conscience could not reproach me with any open breach of duty, but those committed several years before: that during the transition from religious belief to incredulity, the horrors of sins against the faith, deeply implanted by education in my soul, haunted me night and day; and that I exerted all the powers of my mind to counteract the involuntary doubts which were daily acquiring an irresistible strength." pp. 6, 7.

"If my case were singular, if my knowledge of the most enlightened classes of Spain did not furnish me with a multitude of sudden transitions from sincere faith and piety to the most outrageous infidelity, I would submit to the humbling conviction, that either weakness of judgment or fickleness of character had been the only source of my errors. But though I am not at liberty to mention individual cases, I do attest, from the most certain knowledge, that the history of my own mind is, with little variation, that of a great portion of the Spanish clergy. The fact is certain: I make no individual charge: every one who comes within this general description may still wear the mask, which no Spaniard can throw off without bidding an eternal farewell to his country.

"Now, let us pause to examine this moral phenomenon: and, since I am one of the class which exhibits it, I will proceed with the moral dissection of myself, however unpleasant the task may be. Many, indeed, will dismiss the case with the trite observation that extremes generally produce their opposites. But an impartial mind will not turn to a common-place evasion, to save itself the labour of thinking.

"When I examine the state of my mind previous to my rejecting the Christian faith, I cannot recollect any thing in it but what is in perfect accordance with that form of religion in which I was educated. I revered the Scriptures as the word of God; but was also persuaded that without a living, infallible interpreter, the Bible was a dead letter, which could not convey its meaning with any certainty. I grounded, therefore, my Christian faith upon the infallibility of the church. No Roman Catholic pretends to a better foundation. 'I believe whatever the holy mother church holds and believes,' is the compendious creed of every member of the Roman communion. Had my doubts affected any particular doctrine, I should have clung to the decisions of a church

which claims exemption from error; but my first doubts attacked the very basis of Catholicism. I believe that the reasoning which shook my faith is not new in the vast field of theological controversy. But I protest that, if such be the case, the coincidence adds weight to the argument, for I am perfectly certain that it was the spontaneous suggestion of my own mind. I thought within myself that the certainty of the Roman Catholic faith had no better ground than a fallacy of that kind which is called reasoning in a circle; for I believed the infallibility of the church because the Scripture said she was infallible; while I had no better proof that the Scripture said so, than the assertion of the church, that she could not mistake the Scripture. In vain did I endeavour to evade the force of this argument indeed I still believe it unanswerable. Was, then, Christianity nothing but a groundless fabric, the world supported by the elephant, the elephant standing on the tortoise? Such was the conclusion to which I was led by a system which impresses the mind with the obscurity and insufficiency of the written word of God. Why should I consult the Scriptures? My only choice was between revelation explained by the church of Rome, and no revelation. Catholics who live in Protestant countries may, in spite of the direct tendency of their system, practically perceive the unreal nature of this dilemma. But wherever the religion of Rome reigns absolute, there is but one step between it and infidelity." pp. 7--10.

The state of his feelings, believing that religion was a fable, and yet compelled daily to act as its minister and promoter, was indescribably painful; and he would have fled from his country, but for fear of the distress which such a measure would have cost his parents. In this state of mind he continued for ten years, till the approach of Bonaparte's troops to Seville enabled him to banish himself without suspicion of his motives. He retired to England, where he first learned the nature of Protestantism, and discovered new and irresistible arguments for the truth of Christianity.

"It was the general opinion in Spain, that Protestants, though often adorned with moral virtues, were totally deficient in true religious feelings. This was the opinion of Spanish Catholics. Spanish unbelievers, like myself, were most firmly convinced that men, enlightened as the English, could only regard religion as a political engine. Our greater acquaintance with French books, and with Frenchmen, strongly supported us in the idea that belief in Christianity decreased in propor-

tion to the progress of knowledge, in every part of the world. As to myself, I declare that I did not expect to find a sincere Christian among educated Englishmen. Providence, however, so directed events, that some of my first acquaintance in London were persons whose piety was adorned with every good quality of the heart and mind. It was among these excellent friends, and under the protection of British liberty, that the soreness and irritation produced by ten years' endurance of the most watchful religious tyranny, began to subside. I was too much ashamed of being supposed a Roman Catholic, to disguise the character of my religious opinions; but the mildness and toleration with which my sentiments were received made me perceive, for the first time, that a Christian is not necessarily a bigot. The mere throwing away the hated mask which the Inquisition had forced me to wear, refreshed my soul; and the excellent man to whom, for the first time in my life, I acknowledged my unbelief without fear, was able to perceive that I might yet be a Christian, provided I saw religion divested of all force but that of persuasion."—pp. 12, 13.

Paley's Evidences produced considerable effect upon his mind; sufficient at least, he adds, "to make me pray daily for Divine assistance." Now it is indubitably certain that God "will give his Holy Spirit to them that ask Him;" that "the meek will he guide in judgment, the meek will he teach his way;" and that "whoso will do the will of God, shall know of the doctrine." We cannot therefore, after his declaration of his constant and submissive application for Divine instruction, but feel prepared for what follows, namely, that his mind became enlightened, his judgment convinced, and his affections conciliated. After a period of a year and a half—namely, in 1814—he resumed his clerical functions, as a Protestant Episcopal minister, subscribing the Articles of the Church of England, and retiring to Oxford for the quiet and exclusive study of the Holy Scriptures. He gave the result of his inquiries and confirmed convictions to the world in a volume published anonymously in 1817. He ingenuously adds, that, before his mind was fully settled, he had nearly been seduced into Socinianism; but prayer, humility, and an honest search after truth, were his safeguards.

"What was the real state of my faith in this period of darkness, God alone can judge. This only can I state with confidence,—that I prayed daily for light; that I invariably considered myself bound to obey the precepts of the Gospel; and that, when harassed with fresh doubts, and tempted to turn away from Christ, I often repeated from my heart the affecting exclamation of the Apostle Peter—'to whom shall I go? thou hast the words of eternal life.' " p. 24.

Here our author's personal narrative somewhat abruptly concludes: we must therefore follow him from his private journal to his general facts and arguments, which are presented to us with a vividness and interest for which the previous circumstances amply prepare us.

The Second Letter discusses the question of the real practical extent of the authority of the Pope. Mr. White affirms, that, whatever may be the modified opinions of those Catholics who have mixed freely with Protestants, the Church of Rome is still domineering and intolerant in its spirit; that it approves and enjoins persecution; and that, though it does not actually inculcate the doctrine that faith is not to be kept with heretics, the working of the system virtually amounts to that enormity, in consequence of the blind obedience which the church exacts, and the duty of all its members to endeavour to extirpate heresy. Our own view, on the whole of this matter, is, that neither individuals nor bodies of men are accustomed voluntarily to concede their powers, prerogatives, or immunities; that the Church of Rome follows, with remarkable skill and pertinacity, the usual practice of mankind in this respect; and that therefore little thanks are due to the conductors of its policy for any actual or prospective ameliorations of its rule. But, on the other hand, there is a counter-spirit at work throughout the world—a vast extension of principles, some good, some evil, but all at variance with the despotism of a pretended infallible church; a wide diffusion of education, of Protestantism, of true and

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of false principles of liberty, of indifference to ecclesiastical usage and precedents, and of impatience under all unnecessary, and even some very necessary restrictions. As to practical effect, therefore, it is not so much what Rome wishes or inculcates, as what the spirit of the times is willing to admit; and when we find so staunch a Catholic as Mr. Butler calling intolerance, which is an undoubted tenet of his church, "detestable," we indulge a hope that matters are gone too far to allow of a practical resumption of all that a bishop of Rome, or a bigoted priesthood, or even their ignorant lay devotees, may consider within the limits of pontifical or priestly power. At the same time, in judging of principles we must view the system not where, as in this island, it exists with numerous checks and counteractions, but as it is seen in Spain, or Portugal, or Italy; of which Mr. White gives us the following most painful illustration.—

"Believe a man who has spent the best years of his life where Catholicism is professed without the check of dissenting opinions; where it luxuriates on the soil, which fire and sword have cleared of whatever might stunt its natural and genuine growth,—a growth incessantly watched over by the head of your church, and his authorized representatives, the inquisitors. Alas! 'I have a mother,' outweighed all other reasons for a change, in a man of genius [Pope,] who yet cared not to show his indifference to the religious system under which he was born. I, too, 'had a mother,' and such a mother as, did I possess the talents of your great poet, tenfold, they would have been honoured in doing homage to the powers of her mind and the goodness of her heart. No woman could love her children more ardently, and none of those children was more vehemently loved than myself. But the Roman Catholic creed had poisoned in her the purest source of affection. I saw her, during a long period, unable to restrain her tears in my presence. I perceived that she shunned my conversation, especially when my university friends drew me into topics above those of domestic talk. I loved her; and this behaviour cut me to the heart. In my distress I applied to a friend to whom she used to communicate all her sorrows; and, to my utter horror, I learnt that suspecting me of anti-catholic principles, my mother was distracted by the fear that

she might be obliged to accuse me to the Inquisition, if I incautiously uttered some condemned proposition in her presence. To avoid the barbarous necessity of being the instrument of my ruin, she could find no other means but that of shunning my presence. Did this unfortunate mother overrate or mistake the nature of her Roman Catholic duties? By no means, The Inquisition was established by the supreme authority of her church; and, under that authority, she was enjoined to accuse any person whatever, whom she might overhear uttering heretical opinions. No exception was made in favour of fathers, children, husbands, wives: to conceal was to abet their errors, and doom two souls to eternal perdition. A sentence of excommunication, to be incurred in the fact was annually published against all persons, who, having heard a proposition directly or indirectly contrary to the Catholic Faith, omitted to inform the inquisitors upon it. Could any sincere Catholic slight such a command?

"Such is the spirit of the ecclesiastical powers to which you submit. The monstrous laws of which I speak, do not belong to a remote period; they existed in full force fifteen years ago; they were republished, under the authority of the Pope, at a later period. If some of your writers assume the tone of freedom which belongs to this age and country; if you profess your faith without compulsion; you may thank the Protestant laws which protect you. Is there a spot in the universe where a Roman Catholic may throw off his mental allegiance, except where Protestants have contended for that right, and sealed it with their blood? I know that your church modifies her intolerance according to circumstances, and that she tolerates in France, after the revolution, the Hugonots, whom she would have burnt in Spain a few years ago, and whom she would doom to some indefinite punishment, little short of the stake, at this present moment. Such conduct is unworthy of the claims which Rome contends for, and would disgrace the most obscure leader of a paltry sect." pp. 61—64.

The Third Letter examines the title to infallibility, spiritual supremacy, and exclusive salvation claimed by the Roman Catholic church; and exhibits strong internal evidence against that church, in the use which she has ever made of her assumed prerogative. As Protestants writing for Protestants, we think we need not, at present, embark upon this section of the controversy. The haughty claims against which Mr. White points his weapons are so ob-

viously irrational, unscriptural, and absurd, that the wonder is, not that they should be easily refuted, but that they should for one moment be entertained, at least by any individual one degree removed above the most unexpanded intellect and ignorant credulity. And even those who cannot reason *à priori* on the subject, may have such ample evidence *à posteriori*, that their dearth of argument is abundantly made up by superfluity of condemning fact: as we find to have been the case in the first stages of the Reformation, when the eyes of many were opened by the obvious venality, cupidity, and ambitious domination of the Church of Rome; by her gainful system of relics, holy images, indulgences, and absolutions; who might not have been able to weigh the abstract dialectics of a theological warfare. Mr. White's third letter is, however, important, not only for its arguments, but in bringing down the painful narrative of Catholic peculations (for what else can we call them?) to the present era; and shewing, from a personal knowledge of facts, that the trade in relics, indulgences, and rites of human invention but pretended sanctity, still continues, to the utmost extent to which the manufacturers of the staple can find a market for their wares.

We pass on to Letter IV., which gives us a specimen of the unity exhibited at Rome; examines the well-known distinction between infallibility in doctrine and infallibility in conduct, with the consequences of this distinction; and shews that the alleged unity and invariableness of the Church of Rome is a delusion. The author then presents us with his own views of what constitutes the unity of the church of Christ, and in so doing gives us both a rational and scriptural account of the matter. We quote the passage the rather as it is a more favourable specimen of the pious feelings of the writer's mind, than is apparent in mere controver-

sial arguments. We may just add, with regard to his style, that, for a foreigner, he appears to be a very considerable master of our difficult language, though there is an occasional obscurity in his sentences, which may require a slight indulgence. The passage is as follows.

"If mere controversy were my object, I should feel satisfied with having demonstrated that the system of Roman Catholic unity is but an arbitrary contrivance; a gratuitous assumption of a supernatural privilege, which is nowhere clearly asserted in the Scriptures; an endeavour to produce certainty by a standard conceived and planned upon conjecture. A more Christian feeling, however, induces me to dwell still on this subject, and propose to you what I conceive to be the true scriptural notions on the unity of the church of Christ.

"In reading the New Testament with a mind carefully freed from the prejudices of school-divinity, it is impossible not to perceive that the assemblies of men who are called to obtain salvation through Christ, cannot either singly or collectively constitute that church whereof the Roman see has tried to appropriate the qualities and privileges to herself. Wherever men assemble in the name of Jesus, there he has promised to be by means of his Spirit; and certainly the works of that Spirit are more or less visible in the Christian virtues, which never yet failed to spring up in these particular churches, though mixed with the tares, and other evils, which are not separable from 'the kingdom of heaven,' in this world. But there is a structure of sanctity in perpetual progress, towards the completion of which the Christian churches on earth, are only made to contribute as different quarries do towards the raising of some glorious building. The churches on earth partake, in various proportions, of the attributes of the great church of Christ, 'which is his body, the fulness of him that filleth all in all.' But the church to which the great privileges and graces belong, has characteristic marks which cannot be claimed by any one of the churches on earth; for it is that church 'which Christ loved, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.' To become members of that church we should indeed, 'endeavour to keep the unity of the spirit in the bond of peace; but such unity is proposed as the effect of endeavour, and consequently of choice and judgment, not of blind submission to a silencing authority, which is the Roman bond

of union. The true unity of Christians must arise from the 'one hope of our calling.' There is indeed for us 'one Lord, one faith, one baptism;' but that faith is a faith of trust, a 'confidence, which hath great recompence of reward,' not an implicit belief in the assumed infallibility of men, who make a monopoly of the written word of God, prescribe the sense in which it must be understood, and with a refined tyranny, which tramples equally upon Christian liberty and the natural rights of the human mind, insult even silent dissent, and threaten bodily punishment to such as, in silence and privacy, may have indulged the freedom of their minds. Yet such is the saving faith of the Council of Trent! How different from that proposed by St. Paul!" pp. 109—112.

"Whatever might be the effect of the prejudices which the first reformers brought away from their Roman captivity; whatever the necessity which Protestant churches still acknowledge of preventing internal feuds, by proposing formularies of faith to their members, they have never so misunderstood 'what spirit they are of' as to deny salvation to those who love their common Lord and Redeemer. Their churches, indeed, may differ on points which the subtilty of metaphysics had unfortunately started long before the Reformation, and even before the publication of Christianity: they may observe different ceremonies, and adopt different views of church hierarchy and discipline; but their spirit is the only one which deserves the name of Catholic in the genuine sense of that word; the only spirit, indeed, which can produce, even on earth, an image of the glorious church which will exist for ever in one fold, and under one Shepherd." pp. 113, 114.

The Fifth Letter describes some of the practical enormities of the system of the Church of Rome under the heads of moral character, celibacy, and nunneries. The details in this painfully interesting and affecting chapter, fully confirm what many Catholic writers affect to consider the more popular prejudices of Protestant countries on these subjects. The evils resulting from Monastic vows and imposed clerical celibacy are so notorious and appalling, that the Church of Rome evinces a most culpable pertinacity in still clinging to these restraints, especially as such points of discipline might be altered without prejudice to her doctrines, or disparagement of her claims.—In no part of his work does our au-

thor speak with more poignant feelings, or with a more painful testimony from personal knowledge, than in this letter. The concluding paragraph is deeply affecting: we quote it, however, chiefly for the sake of showing the cruelty and tyranny of monastic vows, imposed often in tender youth, and never to be broken. The moral evils of the system have been often exposed, and we need not dwell on them; but second only to these are the inflictions of suffering which it often involves.

"Cruel and barbarous, indeed, must be the bigotry or the policy which, rather than yield on a point of discipline, sees with indifference even the chance, not to say the existence, of such evils. To place the most sensitive, innocent, and ardent minds under the most horrible apprehensions of spiritual and temporal punishment, without the clearest necessity, is a refinement of cruelty which has few examples among civilized nations. Yet the scandal of defection is guarded against by fears that would crush stouter hearts, and distract less vivid imaginations, than those of timid and sensitive females. Even a temporary leave to quit the convent for the restoration of decaying health is seldom given, and never applied for but by such nuns as unhappiness drives into a disregard of public opinion. I saw my eldest sister, at the age of two-and-twenty, slowly sink into the grave within the walls of a convent; whereas, had she not been a slave to that church which has been a curse to me, air, amusement, and exercise might have saved her. I saw her on her death-bed. I obtained that melancholy sight at the risk of bursting my heart, when, in my capacity of priest, and at her own request, I heard her last confession. Ah! when shall I forget the mortal agony with which, not to disturb the dying moments of that truly angelic being, I suppressed my gushing tears in her presence; the choking sensation with which I forced the words of absolution through my convulsed lips; the faltering steps with which I left the convent alone, making the solitary street where it stood re-echo the sobs I could no longer contain!

"I saw my dear sister no more; but another was left me, if not equal in talents to the eldest (for I have known few that could be considered her equals,) amiable and good in no inferior degree. To her I looked up as a companion for life. But she had a heart open to every noble impression—and such, among Catholics, are apt to be misled from the path of practical usefulness, into the wilderness of visionary

perfection. At the age of twenty she left an infirm mother to the care of servants and strangers, and shut herself up in a convent, where she was not allowed to see even the nearest relations. With a delicate frame, requiring every indulgence to support it in health, she embraced a rule which denied her the comforts of the lowest class of society. A coarse woollen frock fretted her skin: her feet had no covering but that of shoes open at the toes, that they might expose them to the cold of a brick floor; a couch of bare planks was her bed, and an unfurnished cell her dwelling. Disease soon filled her conscience with fears; and I had often to endure the torture of witnessing her agonies at the confessional. I left her when I quitted Spain, dying much too slowly for her only chance of relief. I wept bitterly for her loss two years after; yet I could not be so cruel as to wish her alive." pp. 140--143.

The concluding letter, the Sixth, points out the obstacles which the Roman Catholic doctrine and discipline present to mental improvement, and the tendency of the Catholic Breviary and Prayer-book to cherish credulity, and adulterate Christian virtue. These are heavy charges, but we fear they are but too well founded. This long and miscellaneous letter does not admit of abridgement, and our limits forbid quotation. If any of our readers have a taste for absurd stories and fictitious miracles, they may largely indulge their appetite in Mr. White's citations from the Breviary, and other accredited formularies. While such idle legends are made the subjects of faith and religious reverence, well may the Church of Rome prohibit the miscellaneous perusal of the Scriptures; well may she forge trammels to confine the expansion of the human mind, and to render the nineteenth, and all the succeeding centuries, as exact a counterpart as possible of the darkness and superstitions of the middle ages.

From the foregoing remarks and extracts it will be seen that Mr. Blanco White has exhibited an appalling, and, it may possibly be said, in some instances an exaggerated, picture of the Church of Rome; yet, with every abatement, if abate-

ment be necessary—but, on the other hand, with some important *additions* to the catalogue of evils, including several doctrinal errors, which are but slightly alluded to by our author—what a spectacle is presented to us of a professed, *the* professed church of Christ, once the arbitress of all Christendom, and still boasting a larger numerical census than any other section of the Christian church! But let us not think it enough to exhibit either our grief or our indignation, or both, at the melancholy exhibition. As Britons, as Christians, as Protestants, we have a responsible part to perform as respects this corrupt church. First, we must in heart, as well as in name, renounce its unscriptural doc-

trines and practices; some of which are but too ready to cling around our common nature, under every variety of sect and persuasion. Next, we have a duty to perform towards the members of this corrupt community itself; not, indeed, to imitate their example by attempting to convert or subdue them by force and persecution, but “in meekness to instruct them that oppose themselves:” to offer to them the sacred Scriptures, and by charity and conciliation endeavour to win their attention to their life-giving message; and, when all other means fail, to pray for them to Him who alone can enlighten the understanding, and correct the perversity of our fallen and guilty nature.

Literary and Philosophical Intelligence, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—Four Sermons, by Dr. Doddridge, directed in his will to be published, but hitherto retained in manuscript;—A translation of the Existing Fragments of Proclus, by T. Taylor; Letters of Marshal Conway;—The fourth vol. of Grant's History of the English Church and Sects, bringing down the narrative to 1810.

In the press:—Sketches of Rio de la Plata;—The Proceedings in Parliament for the Session of 1825;—Essays on the Evidences and Doctrines of Christianity, by J. J. Gurney;—A Practical Illustration of the Book of Psalms, by the Author of the Family Commentary on the New Testament;—The Turkish Testament incapable of Defence, and the true Principles of Biblical Translation vindicated, by the Author of the “Appeal.”

A remarkable feature of the age is exhibited in the mass of work published for children and young persons; as an illustration of which we give the following list of little works in a single department only, namely, Juvenile Religious Periodical Publications:—Youth's Magazine, price 4d; Youth's Instructor, 4d; the Juvenile Friend, 4d; the Religious In-

structor, or Church of England Sunday School Magazine, 4d; the Sabbath School Magazine for Scotland, 6d; the Children's Friend, edited by the Rev. W. Carus Wilson, 1d; Sunday School Magazine, 2d; Teacher's Offering, 1d; the Tract Magazine, by the Tract Society, 1d; the Child's Companion, by do. 1d; the Child's Magazine, Wesleyan Conference edition, 1d; the National School Magazine, 1d; the Christian Gleaner, and Domestic Magazine, 2d.

The English language contains twenty-four letters; to which, if we add *j* and *v*, consonants, there will be twenty-six; the French contains twenty-three; the Hebrew, Chaldee, Syriac, and Samaritan, twenty-two each; the Arabic, twenty-eight; the Persian, thirty-one; the Turkish thirty-three; the Georgian, thirty-six; the Coptic, thirty-two; the Muscovite, forty-three; the Greek, twenty-four; the Latin, twenty-two; the Slavonic, twenty-seven; the Dutch, twenty-six; the Spanish, twenty-seven; the Italian, twenty; the Ethiopic and Tartarian, each two hundred and two; the Indians of Bengal, twenty-one; the Baramese, nineteen. The Chinese have, properly speaking, no alphabet, except we call their whole language by that name; their letters are

words, or rather hieroglyphics, amounting to eighty thousand.

In addition to the intended improvements at Charing Cross, the equestrian statue of Charles I. is to be replaced by one of the most magnificent monuments of antiquity, Cleopatra's Needle. Government have been for some time past in treaty for the transportation of this stupendous column from its present situation to London.

The rare library belonging to Messrs. Nicoll, the printers, has been lately sold. Among the most curious articles were the original Scottish League and Covenant, a MS. on parchment, and a very ancient Hebrew MS. of the Pentateuch, on vellum; for the latter of which, it is said, a learned Jew offered 1,200*l*. Neither of these articles were sold. A French MS. Poem of the fourteenth century, illuminated, was bought for 43*l*. The Mentz or Mazarin Bible, printed on vellum by Guttenberg and Faust, was bought for 480 guineas. The Duke of Sussex bought a Latin Bible, without date, place, or name of the printer, but undoubtedly from the press of Ulric Zell, for 44 guineas; and the Latin Bible, printed at Nuremberg 1475, for 48*l*.

By an official Report of the business of the various offices for fire insurances in England, it appears that there are forty-six offices or companies, and that the amount of duty paid to Government for insurances effected by them, for the last year, amounts to 659,377*l*. The duty being three shillings for every 100*l*. insured, the total amount of property insured is, in round numbers, about 439,585,000*l*.

A statue of Dr. Cyril Jackson, by Chantrey, has been placed in Christ Church, Oxford.

Comparative Heights, in English feet, of the highest Edifices known in the world.

Pyramid of Gizeh in Egypt	543
Steeple of the Cathedral at Cologne	501
Steeple of the Minster at Ulm	431
Steeple of the Cathedral at Atwerp	476
Steeple of the Minster at Strasburg	486
Pyramids of Cheops in Egypt	452
Steeple of St. Stephen's at Venice	442
Cupola of St. Peter's at Rome	431
Pyramid of Cephrenes in Egypt	426
Steeple of St. Martin's at Landshut	422
Steeple of the Cathedral at Cremona	396
Steeple of the Minster at Friburg	395
Cupola of the Cathedral at Florence	384
Steeple of St. Persina in Saxony	382
Cupola of the Cathedral at Milan	357
Steeple of the Cathedral at Utrecht	356
Pyramid of Sackkarah in Egypt	356

Steeple of Notre Dame at Munich	348
Cupola of St. Paul's at London	347
Steeple of St. Ascharius at Bremen	345
Steeple of the Cathedral at Magdeburg	335
Steeple of St. Mark's at Venice	328
Cupola of the Jesuit's Church at Paris	314
Assinelli Tower at Bologna	314
Cupola of the invalids at Paris	295
Steeple of St. Mary's at Berlin	202

PRUSSIA.

A royal edict has been issued in Berlin, forbidding the publication of all works against the established religion; at the same time ordering that, in all discussions on these subjects, invectives and personalities should be avoided. Defamatory writing is forbidden. The author is obliged to send copies to the Berlin library, to the university, and the censor, as before. No foreign work must be sold without express permission.

POLAND.

The following information is extracted from the report of the Minister of the Interior, Count Mostowski, as to the state of affairs during the last four years. In consequence of the number of the Reformed, sixteen extra parishes have been created, and the people have already commenced building houses for their Lutheran ministers. The regulations for the Jews have been newly modelled, and inspectors have been established to watch over the affairs of the Ecclesiastics. The funds allowed for public instruction have amounted to 6,536,509 florins, and the profits arising out of the schools amounted to 896,784 florins; which sum has remunerated the temporary class-masters, and purchased a great addition of books, mathematical instruments, &c. The botanical garden contains 10,000 species of plants. The university library has 150,000 volumes, among which are many rare and curious works. The institution for the Deaf and Dumb supports twelve of this unhappy class of persons, who are taught various works. Sunday schools are open in various parts of the kingdom. Limits have been made to civil procedures; so that, in the last four years, 15,908 causes have been determined by justices of the peace. Iron rail-roads have been constructed from Kalish to Brezesc, sixty German miles in uninterrupted length. Numerous high-roads have been constructed, and 523 bridges. The country has ceased to be tributary to foreign nations in many important points. The manufactory of cloth is sufficient for the wants of the people. More than 10,000

foreign manufacturing families have peopled new towns. The mines of Poland produce, independently of silver, copper, and lead, large quantities of iron, zinc, and pit-coal. The report exhibits a great improvement in the manufactures and general prosperity of the country.

UNITED STATES.

Professor Everett, in his oration at the celebration of the landing of the Pilgrim Fathers at Plymouth, says, "I can truly say, that, after my native land, I feel a tenderness and a reverence for that of my fathers. The pride I take in my own country makes me respect that from which we are sprung. In touching the soil of England, I seem to return as a descendant to the old family seat; to come back to the abode of the aged, the tomb of a departed parent.

"I am not, I need not say I am not, the panegyrist of England. I am not dazzled by her riches, nor awed by her power.—The sceptre, the mitre, and the coronet, stars, garters, and blue ribbons, seem to me poor things for great men to contend for. Nor is my admiration awakened by her armies, mustered for the battles of Europe; her navies, overshadowing the ocean; nor her empire, grasping the farthest East. It is these, and the price of guilt and blood by which they are maintained, which are the causes why no friend of liberty can salute her with undivided affections. But it is the refuge of free principles, though often persecuted; the school of religious liberty, the more precious for the struggles to which it has been called; the tomb of those who have reflected honour on all who speak the Eng-

lish tongue; it is the birth-place of our fathers, the home of the pilgrims;—it is these which I love and venerate in England."

CEYLON.

A novel scene lately occurred at Kandy, in the presentation to the Governor's lady of the ladies of the principal Kandyan chiefs. The usual seclusion of Asiatic females of rank is rather strictly adhered to in this part of the island; but it was still customary for the families of the chiefs to pay their respects to the king and queen. Lady Barnes having expressed a wish that the Kandyan ladies should be introduced to her, the chiefs gave their ready assent. They came in palanquins, attended by numerous domestics, and accompanied by their respective husbands. The Governor, his staff and other officers in Kandy, came into the room, and entered into conversation with each of them for some minutes.

MECCA.

Great as has been the defalcation, in our more Western continent, of Catholic pilgrims to the "sacred city," on occasion of the late Jubilee, there seems to be no dearth of votaries in the Eastern continent at the Mussulman shrine of Mecca. A letter from Singapore states, that a vessel had touched there with no less than 286 pilgrims on board, returning to the various islands of the Malayan archipelago, after their pilgrimage to that city.—Nearly a thousand individuals from those islands alone, were calculated to have visited Mecca during the last year.

List of New Publications.

THEOLOGY.

A Key to the Book of Psalms. By the Rev. T. Boys, A. M. 8s. 6d.

Different Sentiments on the weekly Sabbath. By R. Burnside, A. M. 5s.

A Paraphrase on the First Epistle to the Corinthians. By the Rev. J. G. Tolley.

Christian Sympathy, a Sermon preached to the English Protestants at Rome, on occasion of a collection for the Vaudois. By the Right Reverend J. H. Hobart, D. D. Bishop of New-York.

Hymns. By John Bowring. 3s.

Two Letters to the Archbishops and Bishops, on the defective State of Ecclesiastical Discipline.

Sermons. By the Rev. R. Gordon. 10s. 6d.

The Portrait of an English Bishop of the sixteenth Century.

Boyle's Treatise on the Holy Scriptures. By Panter. 8vo. 7s.

A Sermon preached at Abergavenny, at the Visitation of the Bishop of Llandaff. By the Rev. C. Michell. 1s. 6d.

A Dissertation on the Seventy Weeks of Daniel the Prophet. By the Rev. J. Stonard, D. D. 8vo. 15s.

Anti-Apocryphal Observations upon the King's-College. Letter to Lord Teignmouth. By J. Wickliff. 1s.

The New Testament, arranged in chronological and historical order (in such manner that the Gospels, the Epistles, and the Acts, may be read as one connected history.) By the Rev. G. Townsend, M. A. 2 vols. 8vo. 40s.

The Works of James Arminius, D. D. translated from the Latin. To which are added, Brandt's Life of the Author,

with considerable augmentations. By J. Nichols. Vol. I. 8vo.; with a fine portrait.

MISCELLANEOUS.

Universal History and Literature, from the German of Professor Bredow. By Major Bell. Royal folio. 1l. 10s.

The Complete Servant. By Samuel and Sarah Adams. 12mo. 7s. 6d.

Civil Architecture. By J. Burridge. Antiquities in Westminster. By T. Moule.

Classical Bibliography. By J. W. Mose, 2 vols. 8vo. 1l. 10s.

The Life of the Rev. J. Braithwaite. By R. Dickinson. 12mo. 6s.

Religious Intelligence.

CHURCH-BUILDING COMMISSION.

The Fifth Report of his Majesty's Commissioners for building and promoting the building of additional Churches in populous Parishes, announces that twenty churches and chapels have been completed since the last Report, by which accommodation has been provided for 13,631 persons in pews, and for 17,287 poor persons in free seats; making, in the 45 churches and chapels now completed, a total provision for 72,578 persons (including 44,313 free seats for the use of the poor.) The Report goes on to state, that 30 churches and chapels are now in progress, and that 20 of these churches and chapels will be completed in the course of the present year. Exchequer bills already issued to carry the object into effect, amount to the sum of 645,900*l*.

MISSIONARY SEMINARY AT BERLIN.

Respecting the present state of this Seminary, the Rev. Mr. Janicke writes in the following terms:—"There continue to be twelve dear brethren in our seminary at Berlin, ready to go forth to the work of their Lord. In literary education they are advanced further than any of the former students, and in piety they yield to none of their predecessors. If the Lord should incline to us the hearts of one of the Missionary Societies in England, to promote some of our dear young brethren to the harvest amongst the heathen, we confidently trust that the believers in Germany would be willing for still greater offerings, and that in future Missionary Societies in Britain will not have to complain of the want of agents, nor those in Germany be able to excuse themselves by the want of opportunity to take part in the most sacred of causes.

SCRIPTURAL EDUCATION ON THE CONTINENT.

The following details relative to the pro-

gress of education, chiefly of a Scriptural kind, and by means of the system of mutual instruction, on the continent of Europe, are given in the last Report of the British and Foreign School Society.

On the continent of Europe, France first claims attention. The Committee deeply regret that their Report must again be unfavourable. The Executive Government has withdrawn its assistance; hostility to Scriptural instruction seems lamentably prevalent; and, in consequence, the aid, hitherto derived from benevolent individuals, or the municipal authorities in large towns, is materially diminished.—There is reason to believe that this opposition is greatly encouraged by the ecclesiastics. The schools in France are not so numerous as before: it is thought that there may be still from 600 to 800. The schools in Paris, which are 22 in number, and are supported by the city, contain 5000 scholars: they are reported to be going on well.

The accounts from the Netherlands are very encouraging. Two large model schools are now in preparation at Brussels, with suitable residences for the master and mistress. Several cities and towns have been supplied with masters who have been regularly trained in the system; and the Scripture Lessons, in French, are permitted to be used. His Excellency the Baron de Falck, the minister of public instruction, zealously promotes education among the poor. His Majesty the King of the Netherlands, and the Prince of Orange, patronise the object: under whose auspices the system of mutual instruction will undoubtedly prosper.

The British system has been introduced into Denmark, in the villages of which country education has been long enjoyed, while the inhabitants of the large towns were surprisingly neglected. In several of the old schools the plan of mutual instruction had been adopted. The expense of preparing the writing lessons was defrayed by a donation from the King, who, with the Queen, is represented as highly pleased with the system.

Mr. Gerelius is prosecuting his labours in Sweden, if not with splendid success, yet not without beneficial results. There are several schools in Stockholm; some of which are so crowded, that many children are waiting for admission: these schools contain about 500 scholars. There are upward of 80 schools in different parts of Sweden; and the British system is said to be encouraged by all branches of the community.

By the persevering exertions of the Russian Bible Societies, great progress is made in the design of supplying all the nations and tribes of that immense empire with the sacred Scriptures. The general establishment of schools will be a necessary appendage to these efforts: the Committee trust that the importance of this measure will not be overlooked. Application has been made to Mr. Heard, by General Ballashif, to organize a model school at Riazan; with a view to the introduction of the British system into the five provinces of which he is the governor, and which are situated in the centre of the Russian dominions.

The School for Foreigners has been eminently successful: the numbers thronging for admission were so great, that a larger building was found requisite, and a fine hall, capable of accommodating 600 children, has been engaged: the former school-room is to be appropriated to the instruction of 150 girls. Some striking anecdotes have been communicated to the committee, shewing the happy effects of Scriptural Education both on the pupils and on their parents.

Though no direct information has reached the Committee from Tuscany, the schools there, upward of thirty in number, superintended by the active friends who form the Education Society at Florence, continue to thrive and bear fruit. At Naples, one of the large schools which had been suppressed has been re-opened, with promising indications of efforts being made for the opening of others.

Very little intelligence has been received from Spain. That the progress of education has been, in some instances at least, checked by recent occurrences, it seems impossible to question. The flourishing schools at Seville were suppressed on the approach of the French army: it is not improbable that a similar disaster has occurred in some other places. But when it is considered that the British system was introduced into Spain before the late disturbances, and under the royal sanction, it may be hoped that it will not be suffered to wither and die: this hope

is further justified by the fact, that the central schools in Madrid are prospering, assisted by the direct patronage and personal superintendence of the Duke del Infantados.

NAVAL AND MILITARY BIBLE SOCIETY.

The following passages contain the substance of the last Report.

"In one part of the field selected for your labours, certainty and system have taken the place of diffidence and difficulty and doubt; and the arm of God has deigned to use the arm of princely power to carry into effect its measures of mercy. While in the other part an extended and still widening space is courting the culture of your industry, and crying to the sincerity of your professions to remove from it the 'reproach of barrenness.'"

"The first point on which your Committee appeal to you, not for your approbation alone, but for your unqualified and grateful concurrence, is that involved in the code of Regulations 'for providing the Army with Bibles and Testaments,' recommended by three prelates who have long held distinguished patronage in your Society, and approved by his Most Gracious Majesty himself. It is proposed, that the following arrangements shall be made for providing the army with Bibles and Testaments, through the medium of the Chaplain-general only.

"1. That a circular letter shall be addressed by the Adjutant-general to the different regiments throughout the service, acquainting them that the commander-in-Chief has deemed it expedient to cancel all orders which gave a sanction to direct communications and correspondence between the Naval and Military Bible Society and commanding officers of corps; that such correspondence can only be held with the Chaplain-general of the army, who will obtain from the Naval and Military Bible Society, and other sources, the means of complying with all requisitions of this description which commanding officers may address to him.

"2. The commanding officers shall be directed by the Adjutant-general to send to the Chaplain-general an immediate return of the number of Bibles, Testaments, and Books of Common Prayer, in the possession of the men, and of the number necessary to furnish one to every man who can read.

"3. That exclusive of the requisitions which may follow this circular instruction, the Chaplain-general will procure, from

the Naval and Military Bible Society, and other sources, such number of Bibles and Testaments, and books of Common Prayer, together with such Religious Tracts as he may think sufficient, to be lodged as a depôt in the orderly room of each corps, in order that recruits, and others wanting such books, may be provided from time to time as they may require them: That these Bibles, &c. shall be kept in a chest; and that the state of this depôt of books shall be inspected at the half-yearly inspections, and the number of Bibles, &c. in store, inserted on the back of each half-yearly return transmitted to the Adjutant-general: the Adjutant-general will furnish the Chaplain-General, half-yearly, with a return of what is required to keep these depôts of books complete.

"4. That the expense of furnishing these books to the soldiers now in want of them, as well as to all the recruits who may, from time to time, join their respective corps, shall be borne by the public. But that each man who is found, upon the usual periodical examination of his necessities, to have lost or disposed of his books, shall be again provided from the depôt of Bibles, Testaments, &c. at his own expense; and commanding officers of corps will address to the Chaplain-general a return every six months of such deficiencies.

(Signed)

"C. CANTAU,
E. EBOR.
W. LONDON.

"London, Feb. 1825."

The consequence of this regulation had been, that a communication had been entered into with the Very Rev. the Dean of Carlisle, Chaplain-general of his Majesty's forces, in which it was understood that the Bibles necessary for completing and keeping complete the supply for the whole British Army would be drawn from the depository of this Society, the price not exceeding that at which Government had already been offered a supply; which would leave a charge of about two shillings per volume to be made up from the funds of this Society. The Committee were in daily expectation of a requisition for seven thousand copies.

The Committee state, that "they feel it unnecessary to make any comment upon the attainment of a measure so replete with the fulfilment of the best wishes of the Society." They add, that "they exult in an order so reasonable and wise in all its bearings, and most fit to stand written in characters of durability in the regulations of a Christian army."

The second point to which the Com-

mittee call the attention of the subscribers, is the extension of the space sought to be occupied by the Society, and consequently a modification of some of its original laws;—that whereas the objects to whom the bounty of this Society was restricted, were the British Navy and Army, that restriction should cease; and that the objects coming under the naval denomination should include the sailors in the service of the Honourable the East India Company, and fishermen, and all mariners, whether connected with inland or general navigation. This modification contains nothing more than the application of the Society's operations to a body of men already partially connected with it, and not adequately provided for by any other specific institution. The Committee confidently expect that it will be followed by a large accession of auxiliaries in the different seaports. It is also hoped, that in time it will have the effect of opening wider the door of communication with the Royal Navy; an object which the Committee regret to say is yet but very partially accomplished. The issues of Bibles and Testaments this year have exceeded the last one by nearly seven hundred copies, amounting to six thousand and forty-nine Bibles and Testaments, making the total issues of the Society a hundred and seventy-five thousand and four hundred copies. The debt under which the Society stood at its last anniversary has been paid off.

ROMAN-CATHOLIC MISSIONS IN CHINA.

The following recent intelligence is contained in a letter from M. Fontana, Bishop of Sinite, and Apostolic Vicar of Suetchura in China: we need make no comment upon it.—"Persecution, which raged with great violence five years ago, and which has never entirely subsided, had nevertheless gradually diminished; but, in 1824, it was renewed in several places, on account of a conspiracy formed against the Emperor by a sect of pagans, but happily discovered. The examinations relative to this affair served as a pretext to call the Christians to an account. Most of them escaped by giving money; a few yielded to fear, and placed superstitious tablets in their houses: others, however, resisted with great courage, and made a noble profession of the faith for which they suffered.

"Among the latter, the Christians of two towns, called Lo-Tcha-hien and Tchoung-Kian-hien, distinguished themselves by their constancy. Efforts were made

to constrain them to apostatize, but nearly all, both men and women, shewed themselves disposed to suffer death rather than renounce their faith. This conduct drew upon them all sorts of insults, ill-treatment, and vexations: at length they were left quiet, but nine Christians of Lo-Tchahien, who by their exertions encouraged others, were conducted before the governor, who omitted neither caresses nor punishments to induce them to renounce their faith. These noble believers throwing themselves upon their knees, declared that they would voluntarily suffer death for the sake of their religion. The viceroy, affected by their firmness, did not condemn them to death, but perpetual banishment in Tartary. The Emperor confirmed the sentence; and the nine Christians departed for the place of their exile, in May 1824, with their wives, who resolved to follow them. The Christians of the other town, Tchoung-Kian-hien, were likewise ill-treated; and here, also, there were nine who distinguished themselves by more courage than the rest.

Notwithstanding these occurrences, and although the Christians were extremely ill-treated in many places, the exercises of religion were no where interrupted, and the missionaries were able to visit almost all the Christian institutions, and administer the sacrifice to the faithful. The Christians who, at the beginning of the persecution, had been condemned to carry the cangue until death, constantly displayed the same firmness. The Emperor, upon his accession to the throne, remitted the punishment of those under condemnation. The Christians condemned to the cangue were also to return home, but upon condition of renouncing their religion. In 1824, all those who carried the cangue were brought before the governors, and urged to make abjuration, in order to enjoy the grace promised. All of them, except one, confessed the faith anew, and consequently continued to carry the cangue voluntarily. Monsieur Thadee Leon, a Chinese priest, was strangled for having refused to renounce the Christian religion, and having confessed that he was a priest and preacher of the said religion.

"In 1824 the establishment of a seminary was commenced, in which are collected twelve pupils, who study Latin and are formed in the practice of piety, under a Chinese priest. Many others solicit admission; but the difficulty of the times and the poverty of the mission prevent the reception of a greater number. The number of the Chinese priests is

twenty-six; of whom five are infirm, and can no longer visit the Christians. In the course of 1824 there were in Sutchuen 29,342 annual confessions, and 335 adults baptised. There are, moreover, 1,146 old catechumens, and 401 received this year, without reckoning many other adults who have determined to embrace religion, but who have not yet been classed among the catechumens. Baptism has been administered to 837 children of Christians and to 6,280 children of infidels in danger of death. The number of Christians is 46,287, including the catechumens and children, but not the apostates: there are twenty-seven schools for boys, and twenty-five for girls."

PROGRESS OF CHRISTIANITY IN TAHITI.

Messrs. Tyerman and Bennet, missionary inspectors, make the following report respecting the progress of the people of Tahiti.

"We visited these kind and interesting people in many of their dwelling-houses, and were every where treated with some little refreshment placed on a neatly covered table, while we were seated on a sofa in the English manner; all which tables and sofas are of their own manufacture. Many of them also dress on the Sundays in good English clothes; and all would do so if they could obtain the means, and for which they are striving. We were favoured with a delightful opportunity of witnessing the advances which these people are making in civilization, at a feast which they obligingly made for us upon the Patu, which is a noble stone platform of very great extent, formed upon the spot, and with the stones, of a vast idol temple or Marae. Here, as at Raiatea, and Huahine, all the congregation assembled in families, each having its sofa or sofas, its table or tables, and these neatly covered with a tablecloth. An awning of native cloth screened them from the sun. Men, women, and children were comfortably dressed. They all partook of a dinner in the English manner; each family, generally speaking, having provided their own dinner. With great delight we went from family-party to family-party, and rejoiced to see so much neatness and comfort, and so much manifest happiness.

"We had, during the day, many excellent speeches from various chiefs and others; and every one, in some part or other of his speech, adverted to the wonderful change and benefits that receiving

the word of God has produced; and then, in various ways, contrasting their former degraded with their present elevated and happy condition; and generally closing with an exhortation to be grateful to God, and diligent to improve their great privileges."

NEW-YORK EPISCOPAL SEMINARY.

The foundation stone of the General Theological Seminary of the Protestant Episcopal Church of the United States has been recently laid at Greenwich, near New-York. Numerous clergymen of the Episcopal Church, the trustees, professors, and students of the Seminary, together with deputations from the vestries of several Episcopal churches, the junior students, and several bishops attended on the occasion. A short address, setting forth the objects of the intended building and the hopes and views of those who were about to erect it, was delivered by Bishop White. A prayer was put up by him for the blessing of God on it and its founders, and on the labours of those who should be called to teach or to learn within its walls. A box was then handed to the bishop, in which were separately placed the Bible, the Book of Common Prayer, Homilies of the Church, and the documents relative to the seminary. These were enclosed in the corner stone prepared for the purpose—the bishop receiving from the architect a hammer, with which he struck the stone, and dedicated it in the name of the three persons of the Trinity. The same ceremony was repeated by the other bishops.

OHIO EPISCOPAL THEOLOGICAL SEMINARY.

It will be gratifying to those of our readers who have interested themselves in the proposed Episcopal College in Ohio, to learn that its incipient operations are already in progress. The preparatory departments of the institution are for the present opened at the residence of the present, Bishop P. Chase, near Worthington in Ohio. Two instructors of ability have been engaged to assist the president, and the course of study is the same as in the most approved American academies and colleges. The students will reside under the same roof with the president and instructors and be continually subject to their inspection. The terms will be, for tuition in the collegiate studies, (per annum) 20 dollars; academical studies, 10 dollars; board per week, one dol-

lar; incidental expenses, 25 cents. Candidates for Orders will receive instruction gratis.

POOR PIOUS CLERGY SOCIETY.

We have so often detailed the plan and proceedings of this truly benevolent and useful institution, that in bringing its last Report before our readers, we need only copy a few extracts from recent letters received from the objects of its bounty.

1. "I still remain the curate of —: my income in the last year was 135*l*. I have nine children dependent on me for support—my hearers may amount to 500. There is a charity school on the public plan; and, thank God, there is not the least want of Christian education for the poor—."

2. "At present I am in want of a situation as a parish minister, in consequence of the death of the incumbent. The total income which I have been in the habit of receiving from clerical sources is 60*l*. per annum; but during the last twelve months, in consequence of my furnishing supplies to neighbouring clergymen, who have wanted assistance, it has amounted to 80*l*. Fifty pounds of it from the superintendence of the school. I have a wife and five children, all dependent on me for support, in addition to a female servant, whose services are indispensably necessary to us."

3. "I have lately been removed to the parish of — at a salary of seventy-five pounds, with an aged mother of 87, and an infirm wife of 70, to provide for, and am myself 63 years of age; having nothing but my bare salary for our support. If you are of opinion that my case will meet the attention of the Committee, which the Almighty knows is distressing enough, I will thank you to lay it before them."

4. "I beg leave to say, that my circumstances are nearly as they were the last time I addressed the Society, save a few additional troubles, being four in family. My salary sixty pounds a year. We have been visited with illness, which occasioned us to have recourse to medical aid, the bill for which I have not yet received. My poor wife is hardly recovered. I must not omit to mention, that although we have to contend with a few earthly troubles, spiritual consolation is administered to soothe them; not a little of which I reap in my feeble labours in the ministry. I have the sacrament now in my two churches administered monthly; which before was only four

times a year. I now serve another church for the Rev. Mr. —, a truly pious man, who has been confined these six weeks; being only a poor curate like myself, and having three motherless infants, I feel it my duty to do it entirely gratis. After the three duties are over, to which I travel on foot, I attend the Welsh school till eight o'clock."

5. "When I last addressed the Committee my trials were numerous. Since that period they have been complicated, and severe! Poor Mrs. —, confined of her ninth child, never left her bed after much suffering, for nearly five months, until she was removed a corpse! In her

death, six surviving children have lost a tender mother, and the unworthy writer a faithful companion.—Had it not been for kind and liberal friends, my embarrassments must have been extensive... Thus circumstanced, you will see that my case is a strong one; especially when I inform you, that my curacy does not amount to fifty-two pounds per annum; and that I am entirely destitute of any other means of assistance, save charitable institutions and sympathizing friends!—I have never yet been able to get any commentator on the Bible, nor other publications, which I find a great disadvantage to me."

Ecclesiastical Preferments.

Rev. William Maddock Williams, Dom. Chap. to Marquess of Londonderry.

Rev. Dr. Butcher, Minister of Chap. Royal, Brighton, Dom. Chap. to Marchioness of Hastings.

Rev. Edw. Chaplain, to be Morning Reader and Evening Preacher at Gray's Inn.

Rev. Edwards Hannam, Chaplain to Royal Horse Guards.

Rev. Henry Blayds, Chaterhouse Hinton, P. C. Somerset.

Rev. Edw. Bullen, S. C. L. Gunby, near Spilsby R. Lincolnshire.

Rev. Francis Dyson, Dogmersfield R. Hants.

Rev. Miles Formby, Cothelstone P. C. Somerset.

Rev. Thomas Gatehouse, North Cheriton R. Somerset.

Rev. John Gathorne, Tarvin V. Cheshire.

Rev. Wm. Greene, Aboghill R. diocese of Connor.

Rev. Robert Harkness, Stowey V. Somerset.

Rev. Jos. Haythorne, Congresbury V. Cum. Week St. Lawrence Chapelry, Somerset.

Rev. Bennett Michell, Winsford V. Somers.

Rev. And. Quicke, Newton St. Cyres V. Dev.

Rev. R. S. Robson, Rancilffe P. C. co. York.

Rev. T. Wharton, St. John's Wood Chapel, Mary-le-bone, *vice* Parke, dec.

Rev. Geo. Wood, Holy Trinity R. Dorchester, Dorset, *vice* Richman, dec.

Rev. Matthew Irving, B.D. Prebendary of Rochester, Chaplain in Ordinary to the King, *vice* J. R. Deare, dec.

Rev. Jeremiah Smith, D. D. one of the four King's Preachers in Lancashire.

Rev. L. P. Baker, B. D. Medbourne, cum Holt, R. co. Leicester.

Rev. Wm. Clark, Wymeswold V. co. Leicester, *vice* Sheepshanks, resigned.

Rev. T. Godfrey, Newbourne R. Suffolk.

Rev. G. Haggitt, Soham V. Cambridge.

Rev. Adolphus Hopkins, Clent V. cum Rowley Regis Chap. annexed, co. Stafford.

Rev. Benj. Robert Perkins, to a Chaplaincy in Christ Church, Oxford.

Rev. J. C. Prince, St. Thomas P. C. Liverpool.

Rev. Wm. Henry Quicke, Ashbrittle R. *vice* Andrew Quicke, resigned.

Rev. James Royle, Stanfield R. Norfolk.

Rev. Peter Roe, Odogh, Doughnamore, and Kilcornmuck united VV. and Coolchahur R. and V. co. Kilkenny.

Rev. Charles Tynte Symmons, East Lambrook R. Somerset.

Rev. H. R. S. Smith, Little Bentley R. Ess.

Rev. David Smith Stone, Wilton Perp. and Augmented Cur. *vice* Cliffe, resigned.

Rev. John Thos. Trevelyan, Milverton Prima V. cum Langford Badville Chap.

Rev. T. Nayler, Dom. Chap. to Duke of York.

Rev. E. J. Crawley, Chap. to Household of Duke of Clarence.

Rev. J. Sandford, Chaplain to Marquess of Queensbury.

Rev. E. J. Keane, Chaplain to the Colony of New South Wales and Dependencies.

DISPENSATIONS.

Rev. Thos. Newcome, Rector of Shenley, Herts, to hold Tottenham High Cross V. Middlesex, with Shenley R.

Rev. W. Hardwicke, to hold Lavington R. co. Lincoln, with Outwell R. co. Norfolk.

Rev. John Bouden, to hold Farmington R. co. Glouc. with St. Mary's V. Warwick.

Rev. Jeremiah Jackson, to hold Ejm cum Emneth V. co. Cambridge, with Swaffham Bulbeck V.

View of Public Affairs.

FOREIGN.

SPAIN.—This country continues in a wretched condition. The French vainly endeavour to preserve a superficial peace by obliging the government, in its opposition to the constitutional party, to refrain from the counter extreme of encouraging the madness of ultra-royalism. The result is, that no party is satisfied; the ultra-royalists, in particular, are disappointed at the failure of their hopes, and are endeavouring to make "the absolute king" still more absolute, and also to restore the despotism of the church. Besieres, a leader in this project, has been taken at the head of his little band of associates, and shot with seven of them, after receiving the last rites of their religion. The French government have been collecting a military force on the northern side of the Pyrennees, apparently to keep the contending parties in Spain in awe, and to be in the vicinity to act as circumstances may require.

GREECE.—The intelligence from Greece states, that the Turks have made a powerful assault both by sea and land on Missolonghi, but have been obliged to retreat with great loss. Some interest has been excited by the intelligence that the Greeks have determined to place themselves under British protection. A manifesto has been published in the name of the Greek Nation, but probably by a few individuals, in which, after urging the inherent justice of their cause, the impediments thrown in their way by some of the continental powers, and the strict neutrality of Great Britain, they place their liberty, their independence, and their political existence, under the absolute defence of this country. Our neighbours and allies, if we may judge by the public journals, seem to be greatly offended at this proposition. No notice appears to have been taken of the matter by our Government; nor is it clear that they could with any propriety interfere, even if the appeal to them was really national. At the same time, it must be admitted, that Great Britain, by her influence and resources, has it in her power to do much, safely and honourably, to terminate the existing sanguinary warfare, and to secure to the Greeks the enjoyment of their civil and religious liberties; and we trust that no timid policy or systematic prejudices will prevent our attempting at least to achieve this act of humanity and duty, with a magnanimous rejection of all interested or ambitious views.

PERU.—Bolivar has issued a decree superseding some restrictive regulations to which foreigners trading in or with Peru were subject. A letter has also been published, written by him to Mr. Joseph Lancaster, expressing his admiration of the system of mutual instruction, and placing in his hands twenty thousand dollars, with a promise of a larger sum, if necessary, towards establishing schools in Peru. The Government of Peru, he adds, has been generous to him in a thousand ways, and among other things has placed at his disposal a million of dollars for the service of Columbia, in the distribution of which sum public education will receive his first attention. The whole conduct of this extraordinary man has for years been characterized by a combination of splendid qualities, which place him in the foremost rank of patriots, heroes, philanthropists, and legislators.

BRAZIL AND BUENOS-AYRES.—The only hostile indication at present of any importance in South America is a dispute between the empire of Brazil and the Republic of Buenos Ayres respecting the right to the possession of Monte Video. The people of Buenos Ayres, with the approbation and promised assistance, it is stated, of the other new republics, threaten an invasion of Rio Grande, if the emperor persists in his claim. Their first measure in such an extremity, they add, will be to proclaim liberty to all the slaves who shall join their standard—a most formidable menace, considering the vast numbers, the recent importations, and the abject condition of the slave population in the Brazils. And yet, while every nation can see the political infatuation of the system of slavery in the neighbouring states, it continues to be widely upheld, and almost fondly clung to, both by mother countries and their colonies, as if it were the very strength and life's blood of their existence.

UNITED STATES.—Our readers are aware of the solemn festivity with which the 4th of July, the date of American Independence, is celebrated throughout the Union. Contrasted with these proud national scenes, and the speeches and sermons, breathing the warmest spirit of liberty, annually delivered on occasion of their recurrence, the Americans have been often, and not unjustly, reproached with the existence of slavery on a large portion of their soil. We are most

happy to learn, that this incongruity is beginning to be more widely felt among our trans-atlantic brethren, especially since the anti-slavery discussions in Europe. The following extract from a discourse delivered on the 4th of last July, in one of the churches of Newark, by the Rev. Mr. Russell, breathes, we would hope, the spirit of a large and widely increasing portion of his countrymen, especially the clergy of all denominations.

"I tremble for my country, on finding that the utterly indefensible practice of slavery is far more extensive and popular in this independent Republic, than in any other civilized nation of the earth. It is indeed the great political sin of the American people; and it has already fixed upon our national escutcheon a deep and indelible stain. Thanks to the superintending providence of God, and to the wisdom of our legislators, the disgraceful traffic in slaves is for ever hereafter prohibited in our commonwealth; and soon the last vestige of slavery will be hunted from among us. But there are comparatively few states within the middle and southern sections of our Union, that have attained to the same elevated rank in the patriotic enterprise of African emancipation. In the south, especially, slavery still exists in all its horrors, and is rather on the increase. There, fifteen hundred thousand of the descendants of Ham are uttering their fruitless wailings, and panting for release. There is a bitter groan issuing from the anguished bosoms of a million and a half of bondmen in the south; it cries for redress, and if this be long withholden, it will pierce the highest heaven, and call on God for vengeance!"

We have seen extracts from other addresses at the late anniversary, the forty-ninth, of American Independence, to the same effect; particularly a discourse by the Rev. Mr. Todd, of Andover Theological Seminary, in which he shews, that slavery must and will soon be removed from the earth. In proof of this position he adduces arguments from the following sources: 1. The progress of enlightened freedom over the earth, at the present day; 2. The Christian feeling awakened in behalf of Africa throughout the world; 3. The Book of Prophecy, as illustrated by the events of the day.

Such a theme well befitted that great

national festival, and we hope will continue to be dwelt upon till the occasion for it shall cease. We are happy to learn that even in the slave states, among the younger and more liberally educated members of the community, a spirit hostile to slavery is beginning to spring up; as a proof of which we might mention the pleasing fact, that voluntary emancipations are occasionally taking place, and some of them to a considerable extent, and with great pecuniary sacrifice. One most honourable recent instance we cannot forbear noticing. A gentleman of Virginia, Mr. David Minge, has emancipated upwards of eighty slaves and made provision for colonizing them in Hayti. He chartered a brig, and put on board eighty seven Coloured People of different ages from three months to forty years, being all the slaves which he owned except two old men, whom he has likewise manumitted, but who being past service, he retains and supports. The value of these Negroes is estimated at *twenty-six thousand dollars!* and Mr. Minge expended previous to their embarkation, about 1,200 dollars in purchasing articles of husbandry for them, besides providing them with clothes, provisions, and every thing which he supposed they might require for their comfort during the passage, and for their use after their arrival in Hayti. He also paid 1,600 dollars for the vessel. As they were about to go on board, he had a peck of dollars brought down to the bank of the river, and calling them all around him, under a tree, he distributed the sum among them. With but a very few such individuals as this scattered throughout the world, slavery cannot long exist. Let us hope the next bright precedent will issue from our own colonies.

DOMESTIC.

We have little or nothing to report under the head of domestic intelligence, but that the accounts from the seat of war in the East, though they announce the progress of our arms in the Burman empire, are very far from consolatory. Our losses from disease and casualties have been large, and our work is still unfinished.

A report has been widely prevalent of the immediate dissolution of Parliament. The cabinet has recently decided against the measure.

In Ireland the Biblical discussion still continues, and has called forth much ardent controversy. Dr. Doyle, in particular, has circulated on the occasion a most remarkable letter, in which he says:—

“I need not remind you, dearest brethren, of what is ruled by the supreme authority of the Church with regard to individuals, unauthorised thereto by their Bishop, not entering into public disputations with persons maintaining heretical opinions: your own good sense, and the very nature of divine truth, as deposited by Christ with his Apostles and their successors, shew to you, that whatever relates to faith, morals, or discipline, should be regulated by those whom the Holy Ghost has appointed to govern the church. As the obedience you owe to me is a reasonable one, it is just that I should state the grounds upon which I require of you to exercise it in this matter; and they are—First, because the character of the christian religion is peace; and the end of it, to establish peace and good-will upon earth, as the means of fitting men for heaven. Secondly, St. Paul says, ‘If any one be contentious, or fond of disputes, we have no such custom, nor the church of God.’ Thirdly, because all experience has proved the justice and truth of Tertullian’s remark, that disputes with heretics weary the weak, create anxiety in the mind of others, and that the only thing we obtain by them is, to have our anger excited by their blasphemy. Fourthly, because no general principle, to which the questions to be discussed could be finally referred, can be agreed upon between the parties; for this reason, that the members of the Bible Society do not admit our creed, nor have they any creed of their own. Fifthly, you are to avoid these disputes, because by entering into them you appear to call in question those truths which are already defined by the Holy Ghost and by us; that is, by the bishops, the successors of

the Apostles! Sixthly, you should not dispute with these men in the manner proposed, because there is no tribunal on the earth competent to try the issue between you. Lastly, you should not contend with men, over whom a triumph could be productive of no permanent advantage: as individuals, they may be learned and respectable, but as religionists, they are deserving only of your unmixed pity. They profess to be seeking for truth—this can only be found in the Catholic Church.”—We have quoted these remarks of this celebrated Roman Catholic prelate, not so much to shew—what is, however, but too apparent—the dogmatical and overbearing spirit of the Church of Rome, and its horror of free Biblical reading and discussion; as to exhibit the evident anxiety which pervades the Roman Catholic hierarchy for the consequences of the rapid progress of education and religious inquiry. If Dr. Doyle is a fair sample of the opinions of his brethren, we may well conclude that the spiritual despotism under which large portions of the world have so long groaned is verging to its downfall. It is very unlikely, that in the present era of liberal inquiry, men can long, or widely, consent to be governed by a system so purely arbitrary,—a system which admits no argument but the mere dictum of a self-assumed infallible church. As one proof of this inference, we may notice the fact of the largely increased sale of the sacred Scriptures in Ireland since the late Biblical discussions. Let then, Protestants rightly judge where their true strength lies; not in the arm of temporal power, not in a return of evil for evil, or railing for railing; but in educating the illiterate, instructing the ignorant, communicating the Scriptures to all who will receive them—in a word, banishing darkness by light, error by truth, misrepresentation by charity, and superstition by pure and undefiled religion.

Answers to Correspondents.

A——A; A VILLAGER; A. F; A. J; G. G; JOHANNES; S. R. C; J. W; THEOGNIS; H. H; J. M. B; CHRISTIAN COSMOPOLITE; and M. A. C; are under consideration.